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A Journal of Religion

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By E. G. Homrighausen

An Editorial Conversation

By Reinhold Niebuhr and Charles Clayton Morrison

JUL 27 1933

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In This Issue

REINHOLD NIEBUHR is professor of Applied Christianity in Union Theological seminary, New York city, and a contributing editor of The Christian Century. His most recent book, "Moral Man and Immoral Society," is one of the most stimulating works that have appeared on religio-social themes in many a year. Dr. Niebuhr has just returned from a visit to Germany and England.

E. G. HOMRIGHAUSEN is minister of the Carrollton Avenue Reformed church, Indianapolis, Indiana, and a member of The Christian Century's staff of regular news correspondents. He has been in Europe this summer on a double errand: to attend the sessions of the fourteenth quadrennial general council of the Alliance of Reformed churches throughout the world holding the Presbyterian system, a report of which he sends from Belfast, Ireland; and to study the present situation of the church in Germany in relation to the nazi revolution. His article on the latter topic gives a fresh and first-hand report of some of the most recent events, prominent among which is the opposition which Karl Barth is preparing to launch against the government's policy of controlling the church for its own ends. This bold stand of Germany's most eminent theologian is here announced for the first time in America.

FRED EASTMAN is professor of drama and religious literature in Chicago theological seminary. He is the author of many plays, compiler of "Modern Religious Dramas," and co-author of "Drama in the Church" which is being published this week (see page 968). Professor Eastman is the foremost American authority on religious drama, and has also become widely known through his studies of motion pictures and their influence in education.

The CHRISTIAN CENTURY

July 26, 1933

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Calendar of Coming Events

July 24-Aug. 3. Pittsburgh area Methodist summer school of ministerial training. Mountain Lake Park, Md.
July 25-August 7. Pitman Grove camp meeting, Pitman Grove, N. J.
July 28-August 6. Y.M.C.A. eastern association school, Lake George, N. Y.
July 29-Aug. 12. Isles of Shoals vacation conference, Star Island, off Portsmouth, N. H.
July 29-Aug. 14. General conference for Christian workers, Northfield, Mass.
July 30-Aug. 6. Battle Ground Bible conference, Battle Ground, Ind.
July 31-Aug. 4. 43rd annual lay and ministerial assembly for spiritual conference of the Reformed church, Franklin and Marshall academy, Lancaster, Pa.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 7. Methodist foreign missions conference, Blair academy, Blairstown, N. J.
August 5-21. Silver Bay vacation conference, Lake George, N. Y.
Aug. 5-21. West Jersey Grove camp meeting, Newfield N. J.
Aug. 7-13. Collegeville summer assembly for Christian workers of all denominations, Ursinus college, Collegeville, Pa.
Aug. 14-20. Annual Epworth League institute, West Virginia conference, Buckhannon, W. Va.
Aug. 14-21. Massachusetts Christian Endeavor conference, Northfield, Mass.
Aug. 14-Sept. 1. Westminster choir school, summer session, Lake George, N. Y.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
Aug. 20-27. Northern New England school of religious education, University of New Hampshire, Durham, N. Y.
Aug. 21-27. Western yearly meetings. Society of Friends, Plainfield, Ind.
Aug. 23-26. Y.M.C.A. industrial conference on human relations, Lake George, N. Y.
Aug. 23-30. General conference, Mennonities of N. A., Bluffton, O.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Sept. 2-4. Conference against war, Theodore Dreiser committee. New York city.
Sept. 9-12. Universal Christian council for life and work, executive committee, Novi-Sad, Jugo-Slavia.
Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.
Sept. 19-21. Midwest regional meeting, Congregational Christian churches, First Plymouth church, Denver, Colo.
Sept. 27-28. Foreign missions conference of North America, committee of reference and counsel, New York, N. Y.
Oct. 1. Rally day (Methodist).
Oct. 3-10. Quadrennial conference, Evangelical Synod of North America, Cincinnati, O.
Oct. 6-8. Annual conference of teachers' union and auxiliary. Hudson Guild farm, Netcong, N. J.
Oct. 6-10. Missions Training institute, New York city.
Oct. 11. Annual convention of New Hampshire council of religious education, First Congregational church, Concord, N. H.
Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

STILL clinging tenaciously to life, though unable to decide definitely what is the purpose of its existence, the London conference approaches the day of its euthanasia without having yet agreed whether its adjournment on July 27 will be for three months, or subject to call, or sine die. Announcement terminating that uncertainty will probably be made before this paper reaches its readers. Meanwhile, one may imagine an international commission continuing the work of the conference and the consideration of the topics upon which the conference never got to work, and preparing agreements on currency, tariffs and the regulation of international trade which can later be submitted either to the several governments or to the reconvened conference. The futility of the conference is not chargeable to any fault of the American delegation or the American President, but it is closely connected with the fact that the conference was arranged shortly before and convened shortly after a change in our national administration. It was called on the theory that the depression was chiefly an international phenomenon and that the first measures needed to cure it were international measures. Mr. Roosevelt denied that theory during his campaign, and since his inauguration he has consistently acted on the belief that the first steps toward recovery must be taken by each nation for itself and that these domestic emergency measures must have time to produce some results before any common action of importance could be taken.

London Conference Nears Adjournment

Four-Power Pact Promotes Peace

INITIALED two weeks ago and formally signed at Rome on July 15, the four-power pact now goes back for ratification, which may be regarded as certain, to the four signatory governments—Italy, Germany, France and Great Britain. The project was originally Mussolini's child, but the changes which have been written into it have diverted it from its original purpose, which contemplated the alteration of some of the boundary lines established by the post-war treaties, and have made of it two things: first, a pact of non-aggression for ten years, thus reiterating more specifically and for a definite period the commitments of Locarno; and an arrangement for the coordination of the economic and financial policies of the contracting parties. In the latter aspect it covers, for these four, part of the ground which it was too hopefully expected that the London conference would cover for all. It therefore combines renunciation of war, within the limits indicated, with an approach to that problem of "removing the causes of war" which represents the other angle of the peace program and which some have mistakenly supposed to be in itself a complete program. A significant feature of it is the improvement which it registers in Franco-Italian and Franco-German relations and the check which it imposes upon the division of Europe into two blocs with divergent interests and policies.

Hitler Revives Old Devices of Despotism

A CORRESPONDENT of The Christian Century in Geneva, to whom information has come from Germany through private channels, sends evidence that there have been both more rigorous methods of "coordination" to subject the church to the control of the state and more outspoken protest on the part of church leaders than have been generally reported by the press. Dr. Bodelschwingh's message, which was not allowed to be published in Germany and the statement issued by the "general superintendents of Old Prussia" were heroic and dignified assertions of the spiritual independence of the church. But meanwhile the government has taken over the whole Protestant organization, regardless of protests. The week was further marked by the issuance of nineteen

edicts which constituted a broadside against all surviving opposition. The property of all "enemies of the people or state" (i. e., of the nazi regime) may be confiscated, the minister of the interior being the judge as to whether a given person is an enemy. This affords a convenient basis for the spoliation of the Jews who have already been eliminated from business, professional and public life. Citizenship granted since the war may be revoked. Emigrés, even German-born, may have their citizenship canceled and their property confiscated. The prohibition of the formation of new political parties was scarcely necessary, but the provision that relatives of opponents of Hitlerism may be penalized if the culprits themselves are out of reach is a return to a system of law that was generally supposed to have been abandoned some centuries ago. Five relatives of former chancellor Scheidemann, a socialist, have been arrested in reprisal for an article which he published in a New York paper. In the midst of this continuing campaign against everything that is associated with political and religious liberty, the new American ambassador arrived in Berlin—Professor William E. Dodd, formerly of the history department in the University of Chicago. He has a difficult and delicate position.

Lutherans Renounce Influence On Government

SINCE this is a time of "codes," the laymen's league of the Lutheran Missouri synod at its recent meeting in Chicago outlined a code for churches. The Lutherans, by the way, have capitalized the opportunities presented by the Fair for gaining publicity and prestige more than any other Protestant body. Their individual display is larger than that of all the other Protestant bodies combined. Others have made much of their presentation in the name of "United Protestantism." Theirs is completely segregated and labeled as Lutheran. The gist of the code is the renunciation of all interference with political and legislative matters; the abandonment of all effort to influence governmental policies in regard to social matters; the disclaimer of "all anti-American and anti-social principles that have usurped prominence in certain pulpits, the subversive doctrines of pacifism, internationalism and sovietism"; and a "return to the charter purpose of the church, to preach the gospel . . . to preach the message of salvation through Christ." This action is true to historic precedents. It is the traditional attitude of Lutheranism that it is never a critic of the social order in which it lives, and that it insists upon a rigid separation between the field of social and political action, in which it is content to have no voice and to exert no influence, and that of the inner life in which it asks only to be let alone. With reference to the conformity of those within it to its own doctrinal standards, no church is more rigid. With reference to what is going on outside of its area of interest, none is more tolerant. This is no recent phenomenon. But it is more than likely that this historic attitude has been stimulated to this fresh expression by American Lutherans by the trial through which their coreligionists are now passing in Germany. The appeal of the church to be let alone in the management of its own affairs will not be heeded, but it seems to gain a certain cogency when accompanied by a declaration of abstinence from interference with the policies of the state and the conditions of society. But is liberty worth that price?

Industrial Codes Are Coming Fast

INDUSTRIAL codes are coming thick and fast. General Johnson and his assistants will be kept more than busy during the remainder of the summer with the hearings preliminary to the approval and promulgation of those which have already been submitted and those which will be ready before these are out of the way. The steel code, representing the agreement of more than 90 per cent of the producers, has gone to Washington. Like the cotton code, it fixes minimum wages and maximum hours and guarantees employe representation in settling disputes. Mr. Green, president of the American federation of labor, protests that the latter arrangement looks like the hated "company union," but the first item in the code is the assurance that "there shall be no discrimination against employes because of race, sex, creed or membership in societies, fraternities, or unions." The codes of the oil, wool, clothing and lumber industries have been filed. The silk and rayon interests, at their own request, have been put under the cotton code pending the final drafting of their own. In most of these the 40-hour week is the standard—even in steel, whose experts were asserting only a few years ago that nothing less than a 10 or 12-hour day was possible. Among the coal operators, the northern and southern operators have drafted separate codes which are to be harmonized by conference. The employing printers have set up standards, including minimum prices determined by a standardized system of cost accounting, but the union printers are preparing a different code with shorter hours.

The Minimum Wage Law and Compulsory Employment

EVEN more radical than the setting up of these industrial codes with governmental sanction and with the power of government committed to their enforcement—and that is radical enough to raise the blood pressure of any laissez faire economist to the danger point—is the proposal of a general edict enforcing minimum wages and maximum hours for all workers under the authority presumed to be conferred by the industrial recovery act. General Johnson is not quite sure, and it may be assumed that the President also is not yet sure, whether such authority actually is conferred by this act. They are studying the question. The enforcement of such a mandate will obviously be a very different thing, both legally and

practically, from the enforcement of trade agreements formulated by the several industries, each for itself. It will mean such a degree of governmental control over industry as has never been even attempted in any highly industrialized country. Both the magnitude and the variety of the enterprises which will be involved in such a project will make it the most significant experiment of all time, with the exception of the Russian if one considers the number of people affected but without even that exception with reference to the amount of capital and the volume of business involved. It is little wonder that the industrial administrator disclaims any ability to forecast how it will turn out. One thing that he doubtless realizes is that fixing a universal minimum wage is no guarantee that people will get employment at that wage, or that those now employed will still be employed. Mexico faced that problem in her recent labor law and imposed heavy penalties upon employers who discharged employes. The law worked many hardships, but it was one way of meeting a situation that had to be met in some way. It is no reason for not going forward, but it is something to be thought about in advance.

Great Days Ahead For the Theater

NEWSPAPER interviews with William A. Brady, dean of American theatrical producers, and Frank Gilmore, perennial president of the Actors' Equity association, indicate that these two gentlemen are agreed for once at least. To both of them it seems that the government's partnership with the theater business under the new industrial recovery act is just the thing needed to save it from ruin. More than that, they think it will set it upon a firm foundation with new and better coordinations of producers, players and stage hands. Add to this hope the prospect of the increased attendance that will result from higher wages and shorter hours throughout industry generally and the outlook for great days in the theater is nothing less than rosy. But what will the theater *give* to these crowds, the rumbling of whose approaching feet now seems so cheering? A new deal in industry through such a piece of legislation as the national recovery act may bring temporary prosperity, but the long-run welfare of the theater—as of churches and other social institutions—will depend not upon the money these crowds may bring to the theater during the next year, but upon what the theater has to give them. Not by what it gets, but by what it gives will its permanence be established. If tomorrow's theater provides only the same old tinsel and ballyhoo, the hokum and the inanity and the trivialities that characterized so much of the drama of the last decade, all the legislation in the world will not save it and ought not to save it from destruction. But if tomorrow's theater will make a serious effort to interpret life as well as escape from it, and do its important share in helping befuddled human beings understand the conflicts, the mysteries and the beauties that lie hidden in the souls of men—then it will not only save itself but will help mightily to save the rest of us. It cannot save its soul—and it is to be hoped that it cannot even save its box-office—unless its act of recovery is something more than industrial.

Ohio Drys Try to Wear Same Shoe on Both Feet

OHIO drys suffered not only defeat but humiliation by trying to prevent submission of the repeal of the 18th amendment. The legislature had passed the special Mosier bill providing for the election of delegates to a convention to vote upon repeal. Led by the Anti-saloon league, a petition containing some 300,000 names was filed demanding that the Mosier bill be itself submitted to a referendum. The effect, of course, would be merely to give the people a chance to say whether or not they wished to vote on repeal. This was a strategy of delay, pure and simple. It was defeated by the Ohio supreme court, and on most interesting grounds. The court held that a decision of the U. S. supreme court, in 1919, secured by the arguments of Wayne B. Wheeler, then national leader of the Anti-saloon league, rendered the huge petition null and void. It was in 1919 that the Ohio legislature ratified the 18th amendment. Immediately the wets filed a petition to secure a referendum on the ratification. They won in the state court. But Wheeler carried it to the United States supreme court, which decided that ratification of an amendment to the federal constitution was a purely federal function and therefore not governed by state law. In the present case the supreme court of Ohio holds that repeal of an amendment also is purely a federal function and that the referendum provisions of the state constitution could not control. The decision puts the drys in a rather unfavorable light. They are made to appear to be trying to wear the same shoe on both feet—to repudiate their own construction of the law when its operation is unfavorable to their cause. The Ohio election of delegates is to be held on November 7.

Speed Vote on Repeal Issue!

LAST week's victory for repeal in Arizona and Alabama (with the vote in Tennessee and Oregon not yet taken as these words are written) should be a final signal to the drys everywhere to abandon all Fabian and repressive tactics and cooperate to bring on the vote in every state as quickly as possible. The sooner the issue is decided, the better it will be for the nation, including the cause of temperance. As the situation now stands, the law is openly flouted, the always scanty force of federal enforcement officers has been reduced to a mere shadow of itself, and the entire lack of public opinion to support the doomed law only breeds more and more disrespect for law. The south, which has been the last-ditch hope of the drys, has been proved to be as strongly against the

eighteenth amendment as the rest of the country. Every inhibition upon doubtful states should now be removed, in the interest of democracy and patriotism, and a vote taken as speedily as possible. Those legislatures in Kansas and four other states which have taken negative action on submission are not helping the dry cause—if there is such a thing left as a dry cause. They are only storing up popular wrath which in the end will more surely sweep any state into the wet column. The democratic thing to do is to let the people of every state register their will. If the people of a state—Kansas, for example—are really dry, nothing could have helped the dry cause so much as to have given them months ago a chance to declare it. If they are not, it avails nothing to gag them. We now join with the wets in hoping that this issue will be decided before the end of 1933.

An Editorial Conversation

Mr. Niebuhr to the Editor

SIR: Your editorial in the issue of June 21, entitled, "Is Christianity Practicable?" dealing with my ethical, social and religious views reduces them to what you call a "skeleton outline," but I am afraid that in your eagerness to make out a case against me you have left only two shinbones in the skeleton. At any rate I am completely unable to recognize my position in your presentation of it and therefore beg leave to offer a few corrections:

I.

1. I do not say that the law of love "cannot possibly be practiced by human beings." I devote pages to the idea that it can and must be approximated but that we fall short of completely affirming the life of the other as much as our own and that in social relations the cumulation of these deficiencies becomes very important. Politics must take account of them.

2. I do not claim anywhere that "the law of love will not avail to dislodge from their positions of power those who have attained or inherited privileged status." The law of love would avail if anyone fully lived by it; but none of us does. We approximate it to a lesser or greater degree. Politics, being forced to deal with averages, must take account of the fact that most of us do not approximate the law of love very fully and must set interest against interest to achieve justice. I would be interested to have you point to cases in history where the ideal of love has been realized by the strong to the extent of prompting them to give up their privileges and not merely to the extent of practicing philanthropies which do not disturb their essential power or privilege. I do not mean examples of individual and rare saints but examples of larger groups which would justify a different political strategy.

3. You say that I argue that "we need to embrace force in our political philosophy." On the contrary I argue that we must recognize that we have all embraced it, that we are all living in a coercive political and economic world and that many of us are benefiting from the inequalities that this world produces. To declare therefore that we have a choice as to whether we can or cannot embrace coercion leads to spiritual pride and obscures the actual coercions upon which society is built.

4. You declare my "acceptance of the absoluteness of economic determinism." That is news to me. I qualify the fact of determinism, perhaps too rigorously. At any rate a recent communist reviewer of my book declares that there is "so much Christian sauce" in my "communist pudding" that I ought to be arrested for "confusing good Marxians" and for being more "dangerous than a thug."

5. You say that I declare that the law of love is impracticable. On the contrary I regard it as very practicable but the egoism of man prevents its fulfilment. It would be better for Germany and France to forgive each other rather than engage in their perennial vendettas. But the egoism of each nation corrupts the sense of justice with the virus of vengeance (vengeance being the egoistic element in the sense of justice). We would clearly have a happier world if men and nations could check their egoism to a greater extent than they seem capable of doing.

II.

Now in regard to a few of the opinions you express in regard to my position:

1. You say: "The religion of Jesus was not a sense of the absolute; it was a sense of the possible." You declare that the conception of religion as the sense of the absolute is "rationalistic and fantastic." If you are correct in that view then all theism is rationalistic and fantastic; then every effort to convict men of sin by confronting them with a holy God is fantastic. You deal altogether too casually with the concepts of the "possible" and the "impossible." If the matter were as simple as you make it I do not see why you should concern yourself with theistic religion at all. For theism always opens the windows to the unrealized possibilities of life which men ought to realize but do not.

2. You declare that I bring "confusion into American religious thought" by an ethical dualism of a "natural law of force and expediency." I am egoistic enough to assume that I am trying to destroy some of the confusion in which liberalism lives and which makes for spiritual and moral pride. One method of doing that is to prove that we all live by force and expediency, and that we do not therefore have to choose whether or not we will adopt the lesser way.

3. You declare: "The Christian ideal of love is an attainable ideal, that is the truth which Christianity must attain or cease to be Christian. If it is not attainable in conditions of present day living the imperative task is to change conditions so that it will be attainable." That is a very confident statement. I would like to submit it to a very simple test, something which could be done within terms of the present system:

Would the editors of The Christian Century be willing to say that they will offer their magazine free to every poor parson who has a lower living standard than they have and that they will maintain this policy of free subscriptions until their living standards are reduced to the minimum basis at which most parsons live? I offer the suggestion not as one who lives by such an ideal but rather as one who realizes how far his philanthropies fall short of the ideal of loving his neighbor as himself. The force of human egoism is much more powerful and stubborn than Christian liberals, including the author of your editorial, realize.

REINHOLD NIEBUHR.

The Editor's Reply

THE editorial to which Mr. Niebuhr's communication refers, was a critique on an article contributed by him in the issue of June 7, 1933, entitled, "A Christian Philosophy of Compromise." It may facilitate the exchange of views if the discussion is shifted from the editorial status to a personal one. I will therefore adopt the editorial as my own and write at this time in the first person singular. I could wish that Mr. Niebuhr had come to closer grips with the substantial thesis of the editorial. But perhaps he will do that later. My comments on his several points will follow the order of his own paragraphs.

I.

1. Mr. Niebuhr now denies that he says the law of love "cannot possibly be practiced by human beings." I do not see how he can do this. In his article of June 7 he speaks of the law of love "as an ideal which can never be realized in human history." He refers to the ability of the human spirit "to apprehend a perfection which it cannot achieve." His whole argument for religion is expressly based upon man's conscious failure to attain absolute perfection in loving his neighbor. He points to "the assurance of grace in which imperfect man anticipates through divine mercy a perfection which he can see and to which he feels himself obligated *but which he cannot realize.*" Perhaps Mr. Niebuhr can reconcile these statements with his present denial.

2. I confess that I cannot even follow Mr. Niebuhr's mind here. He repudiates the position which the editorial attributed to him, namely, that the law of love will not avail to dislodge men of power from their position; then asserts that it *would* avail if any one fully lived by it; then asserts that none of us does, and has previously asserted that none of us can! I refuse the challenge to "point to cases in history where the ideal of love has been realized to such an extent" etc., not because such instances do not exist—and on a larger scale than even Mr. Niebuhr's framing of the challenge demands—but because the challenge is not flung at the appropriate person. It should not be flung at me but at the author of the law of love. Suppose Mr. Niebuhr had been among those sitting on the hillside with Jesus when the sermon on the mount was first preached, and at its close had challenged Jesus as he now challenges me. What would have been Jesus' answer? Would the absence of any historic precedents for the effectiveness of the law of love have discomfited Jesus? Hardly. I imagine he must have had Mr. Niebuhr's challenge quite definitely in mind when he said, "Ye have heard it said by them of old time. . . but I say unto you."

3. See comment under paragraph 2 in the second group below.

4. Whether Mr. Niebuhr's economic determinism deserves to be called "absolute" or not, is irrelevant to any issue that is now between us. I may say, however, that his recent book discloses his Marxian discipleship as so complete that he regards economic determinism as *practically* absolute. He treats religion as an illusion, a kind of epiphenomenon flitting along on the surface of the economic and political stream, mitigating some of its excesses and qualifying its brutalities, but impotent to change its nature. I hold a quite opposite philosophy of history, but this issue has not yet been raised between us.

5. This paragraph, to be honest about it, is beyond my grasp. It repeats, essentially, paragraphs 1 and 2 above, but note the language: First Mr. Niebuhr denies that he holds that the law of love is "impracticable," yet be declares that the egoism of men "prevents" its practice, and finally admits that men and nations "seem" not to be "capable" of checking their egoism! That weasel word "seem" is the only thing that saves him from absolute self-contradiction. But even the weasel word cannot save him, for his whole social strategy and his conception of religion rest upon the postulate that man not only *seems* but *is* incapable of practicing the law of love.

II.

1. What Mr. Niebuhr means by charging me with dealing "altogether too casually" with the concepts of the "possible" and the "impossible" I do not know, unless he intends to convey the impression that I have just picked up these concepts and used them without having given them much critical thought. Perhaps he is right. But I do not see that it affects the validity of the statements in the editorial in which those concepts appear. What were those statements? Here are some of them:

> Mr. Niebuhr is mistaken when he interprets Jesus' law of love as a law which makes demands upon man not only up to the limit of man's possibilities, but infinitely beyond his possibilities. Any religion or religious doctrine must be held suspect which bases itself upon the impossibilities and the impracticabilities of existence. . . . Too much religion is based upon the sense of the absolute—we have long since had enough of it. . . . It is not necessary for man to go beyond the range of the possible in order to find sufficient ground for the deepest contrition. . . . It is not necessary to project religion into the void of the absolute in order to convict men of sin. All the moral tragedy that religion is capable of taking care of is found in the range of the possible. The religion of Jesus was not a sense of the absolute. It was a sense of the possible. It was a vision of the glorious practicabilities which God would realize for humanity if only man would let the Father have his way, etc., etc.

Now Mr. Niebuhr replies to all this by saying that if I am correct "all theism is rationalistic and fantastic," and that "every effort to convict men of sin by confronting them with a holy God is fantastic." To which I answer, (1) that the holiness of God does not require that the deity be endowed with a static perfection, and (2) that no finite man—except a theologian!—was ever convicted of sin by being confronted with an absolute of any kind. And a theologian's conviction of sin as the result of being thus confronted is not empirical, ethical and realistic, but purely intellectual, abstract, rationalistic. That is why I call it fantastic. It is precisely this that is the matter with historic theology. Its reasoning proceeds thus:

God is absolute.

Man falls short of absolute perfection.

Therefore man *ought* to feel that he is a sinner.

Therefore man *does* feel that he is a sinner.

But this reasoning is all in the stratosphere of unreality. No man is convicted of sin by the consciousness that he does not attain perfection—unless some theologian has been tampering with him! Genuine and realistic consciousness of sin arises from my failure to achieve the possible, from my failure to avail myself of the resources of a holy God who carries in himself the highest possibilities of my life.

Mr. Niebuhr expresses my position in the last sentence of this paragraph which I would appropriate as my own: "Theism always opens the windows to the unrealized possibilities of life, which men ought to realize but do not." This kind of theism is radically different from the rationalistic theism on which Mr. Niebuhr's system is based which, paraphrasing his own metaphor, opens the windows upon an unrealizable absolute which finite men cannot attain and have not the slightest compunctions of conscience for not attaining.

2. My comment on this paragraph embraces also paragraph 3 in the first group above. Mr. Niebuhr holds that "we all live by force and expediency," that "we are all living in a coercive political and economic world," and that "we do not therefore have to choose" whether we can or cannot embrace coercion in our ethical philosophy. This doctrine of what I might call *immanent coercion* is the tap-root of Mr. Niebuhr's ethical and religious system. His book, "Moral Man and Immoral Society," rests altogether upon it. I utterly reject the conception as fallacious. Its plausibility rests upon a shifty or slippery use of language. I do not have sufficient space in which to deal with it at this time, but if Mr. Niebuhr wishes to continue the discussion, I will do so at a later stage. Otherwise I could hope that The Christian Century might find occasion in the near future to consider it editorially.

3. Mr. Niebuhr now prefers to shift the discussion from the field of intellectual judgment to the consciences of the editors of The Christian Century. He asks that the editors reduce their living standard to the "minimum basis at which most parsons live"—less than $1,500 a year—and use the difference to give free subscriptions to as many "poor parsons" as the amount would cover. It is not profitable to go into the practicalities of the proposal—to compute just how many "poor parsons" would be benefited by such an act, though it may be said that the number would not be substantial.

It is my wish, however, to respond to Mr. Niebuhr's test without equivocation. Speaking for myself, my answer is that I would gladly make the slight renunciation which his test would require if thereby I could truly and genuinely fulfil the law of love. It would, in many respects, be a much easier way of life for me, though in others more difficult. But I hold that it would not be a true and genuine fulfilment of the law of love, but a piece of futile and quasi-selfish sentimentalism. The margin of my economic support does not go beyond the minimum requirements of efficiency in my work as an editor. The important question is, What is the relation of the modest but adequate living standard of editors—or theological professors—to the work to be done? Could the work be done as well, or done at all, on $1,500 a year "within the present system"?

I will let any "poor parson" in the land answer for me. He knows too well the havoc which an indecently low income played with his aspirations for study, for service, for leadership. None knows better than he that the editors could not possibly maintain The Christian Century at its high level of adequacy and authority under the working conditions imposed by such a standard of living. The quality of the magazine would deteriorate, subscribers would discontinue in droves and soon not even the "poor parsons" for whom Mr. Niebuhr's test is so solicitous would have any Christian Century coming to them! Plainly this would not be an act of love. It would be more like an act of cowardice. I have no more ethical right to do what Mr. Niebuhr proposes than I have deliberately to impair my health in order that I might suffer like others whose illness appeals to my sympathy.

If Christ's law of love cannot be practiced in the present system we are, fortunately, not shut up to this system. It is a man-made system, and man with God's help can make a better one. I quoted Professor Whitehead as saying that literal adherence to Christ's ideals in society as now constituted would mean "sudden death." Society as now constituted breeds greedy and unloving men faster than we can save them by any number of individual examples and all our individualistic preaching. The dice in that game are loaded against the law of love.

But that does not mean that the law of love is impracticable. It means that I must use my intelligence to find a higher and genuinely effective way of practicing it. I find that way in waging a ceaseless war upon the system, in behalf of one in which the law of love can be more fully practiced. In waging this war I am loving my neighbor as myself. I am loving a vastly larger number of my neighbors, and loving them more profoundly and to more purpose, than would be possible by surrendering or curtailing the efficiency of The Christian Century, the best instrument I have for

waging such a war. In bending all my efforts and using all my resources to the end of bringing in a new social order founded on justice and equality I am acting in response to the immediate appeal which "poor parsons" and all poor and unprivileged men and women and children make to my heart and to my sense of justice. I believe that by this course I am truly practicing Christ's law of love.

It is strange that Mr. Niebuhr should carry about with him a sense of guilt for not adopting a course analogous to that with which he proposes to test my personal ethics. I do not understand that he personally has a "luxury margin" beyond the modest livelihood of a theological professor, though I suspect that he works under somewhat more secure living conditions than do the editors of The Christian Century. But he too is waging war upon the present system. Why? Because he has learned from Christ the law of love and sees how impracticable that law is so long as men—not alone the disinherited, but the privileged as well—are conditioned by a system which not only stimulates but actually creates greed and egoism and hypocrisy and hate. He could not fight the system so gallantly and so potently were he to forswear the resources of his position—his income which gives him leisure to study and to write books, his prestige which is derived from his connection with a great institution, and his direct contact with youth whom he sends forth burning with his own ideals.

Why then should he, asking the editors to undertake a course that would destroy the authority and, soon, the very existence of The Christian Century, apologize for his unwillingness to do likewise? I make no apology for myself and my colleagues. And as for Mr. Niebuhr, I am constrained to assert that when he makes an apology for himself he is only sentimentalizing. His sense of guilt is an affectation, arising not from his empirical consciousness, but from an obfuscation due to the logical requirements of a sentimental abstraction which he erroneously takes to be Christ's law of love.

It is hazardous for me to say this much on the subject of guilt and to say no more. But I have already gone beyond reasonable limits of space. I must add, however, that Mr. Niebuhr cannot excel me in emphasizing the fact of personal guilt and moral tragedy in our social relationships. Every man who has sat with open heart at the feet of Christ must feel condemned as he contemplates the unspeakable wickedness of the way in which men are conditioned to injustice and evil by the human system into which they are born.

Nor will I let Mr. Niebuhr put me in any class of shallow optimistic "liberals" who ride along with complacent sentimentality on the tide of a progressively improving social order. If he will give me any new language or any fresh strategy in which to express my own sense of personal guilt and to bring my fellows to the mourner's bench of conviction and contrition for our common shame, I shall adopt it humbly and eagerly as my own, and will proceed upon it. But I insist that our sense of guilt shall be realistic, that it shall be derived from the actualities, and not from a romantic rationalism which purports to transcend the concrete social scene and to find somewhere in the upper air a sentimental compensation for our failure to practice a law of love which, by a major premise, is declared to be impracticable.

CHARLES CLAYTON MORRISON.

Satan Among the Pedagogues

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. T. S. Eliot, our Missouri poet, who with James Truslow Adams likes to see us in a perspective of about three thousand miles, is genuinely concerned about Goethe whom he feels "is at present in eclipse." He counsels us to study again that great man, and surely this is good advice for, to reverse the words of the German poet, he who digs with eager hand for buried ore will not find an angle-worm.

How apropos, for instance, is the discussion on education between Mephistopheles and the Student in Part I, Scene IV of "Faust." The Spirit-that-denies examines a curriculum which includes philosophy, jurisprudence, theology and medicine, and, while it may only reflect the author's youthful experience at Leipzig, it all sounds very modern.

The first charge is that those who labor to render the universe intelligible frequently convert the intelligence into an instrument to deny its relation to such.

> To understand the living whole,
> They start by driving out the soul.
> They count the parts, and when all's done,
> Alas! the spirit-bond is gone.

Of jurisprudence, Mephistopheles declares that "Reason becomes a sham." Truly this passion for precedent so characteristic of the legal mind can easily transmit "like an eternal sickness of the race." If we could only overtake the ambulance chasers and the corporation lawyers, who make evasion a fine art and circumventing law a profession, then we might act as book agents for the sale of "Faust."

On theology the Devil remarks that it contains secret poison—doubtless the *odium theologicum* is meant—and he urges the candidate to avoid trouble by concentrating on *words*. This is once, sir, when Satan is orthodox. As long as we retain the letter, there is always an asylum for ignorance, and the preacher is left free to put on the "rousements."

Finally, medicine comes in for comment. "The spirit of medicine is easy to grasp. The great and the small of the world you study through, in order after all to let things go as God may please." Surely, Mr. Editor, when the physicians now concede that "at least three-fourths of all illnesses cure themselves without anybody's finding out that they exist," this advice sounds prophetic. We have heard about "Satan among the Biographers"; here he is certainly at home among the Pedagogues, and I remain,

His well-wisher,

QUINTUS QUIZ.

Barth Resists Hitler

By E. G. Homrighausen

Bonn, Germany, July 3, 1933.

THE whole atmosphere here in Germany is electric. Something is happening. Flags adorn everything: homes, boats, buildings, autos, bicycles, motorcycles *and churches*. One feels as if one were living in the intense period of the great war, borne up by a mystical wave of conquering enthusiasm.

The newspapers carry leading articles on the achievements of Hitlerism. The new doctrines of the mystical Reich now being born are spreading with greatest passion. Everything gives way to Hitler. His and Hindenburg's pictures are everywhere. Liberalism is condemned as the real cause of Germany's disintegration at the hands of the social democrats, who, it is claimed, were more theorists than activistic and realistic politicians. Liberalism in every form and shape is driven into exile. Every party and every tendency that in any way smacks of the old individualism is dangerous to the new state which cannot brook such anarchy. Today the papers tell us of the dissolution (*Auflösung*) of the nation's youth movements, which now give way to the new youth movement with all the Hitler characteristics.

We entered Germany at a particularly opportune time. One hears much singing of military songs on the part of youth, a martial spirit pervades everything, a new mass emotion for the Reich and Volk cannot be evaded. And everywhere one sees young uniformed nazis, keen young chaps, brilliant and full of a strength that is more than physical. One cannot help being impressed by Germany's rebirth.

Is It Permanent?

Whatever one may think about the permanence of this spirit one has to admit that a new will to discipline, a new collective devotion has come which is dissolving all opposition. Even the social democrats are fast approving the new state. Hitler has been able to do something that even Bismarck did not do. Besides, unemployment is decreasing, life is more hopeful, the youth are more virile and filled with a higher motive than mere sentimentalism. Germany is awake!

Yesterday I attended an evangelical (united) church in this city. It was crowded. The church was decorated with the national and the Hitler party flag—and with the new flag of the national church which is a white flag with a purple cross. Yesterday was a terrible day for the evangelical churches. The Berlin headquarters had designated it as a sort of dedication day and the churches were ordered to have appropriate services devoted to the new state so as to put a real national religious basis under the state. Besides, all pastors were to read a manifesto from the government saying that the old church order was practically dissolved and that pastors should place themselves under orders from national commissioner Jöger, and that people should exercise patience, since all things would be worked out in due time and form. In fact it was a great trial for many a minister to read, as it practically meant his admission that the church was swallowed up in the state, that it had lost its autonomy and that in the words of Jöger, "the basis for the existence of the church cannot be anything but the basis for the existence of the state." Besides, the German churches are requested to become the religious sanction of the new secular order.

Karl Barth's Attitude

I had a talk with Professor Karl Barth, who is now in the University of Bonn, about the situation. He said that we had come to Germany just in the days when her religious history is being made. He told me that his university position was very insecure, that six weeks ago he had been called to Berlin and that at any moment word might come from Berlin that he had been relieved of his professorship. In fact, stirrings about his social democratic leanings had been felt in Berlin, but since coming to Berlin from Switzerland he had not been actively engaged in politics and had contented himself chiefly with theological questions, and so had not been troubled further.

But—this morning I went to attend his 7 o'clock lecture when, to my surprise, a messenger told me he had not only canceled our luncheon engagement, but had been called to Berlin in the night for either an examination, an official dismissal or an injunction to keep silence or some other instruction or counsel regarding his and the Reformed position.

Barth has not kept silent. Yesterday he handed me a long proof-sheet of a manifesto he was to release on the situation which was the result of many inquiries from friends. As I glanced through the writing and saw its brave and unequivocal contents, I was aware I was face to face with a man of martyr spirit. In his quiet, smiling way he said that this communication might cost him his position—and he accompanied his comment with a gesture which indicated that it might cost him much more.

Barth's manifesto flatly rejects the thesis that the church in a national crisis can be justifiably controlled by the state. He says the church must be free to preach and teach the living word of God. The church is not a servant of the German state. Further, he denies the right of a bishop in the church when the bishopric is inaugurated only with a view to political unity. And he flatly rejects the thesis of the German Christians (who now compose 35 per cent of the clergy) in support of an Aryan blood church, and that the church must now build a religious basis for the nation, etc. Barth says he would rather see the church a small group worshiping in catacombs than to see such doctrines regnant in it. Barth writes that he gives an absolute and unequivocal no! to their whole doctrine. Barth further says that the church believes in the divine

order of the state, but it does not believe in the necessary divinity of a particular form of the state—and that applies to a national-socialist state. Further, the fellowship of the church is not dependent upon race or blood but upon the Holy Spirit. And if a bishopric is to be introduced, let it be done, he says, in a spiritual way and not by political action. Barth wants a church that is free to proclaim the word of God. The nazi church scheme would put an end to that freedom.

That was a brave word. And remember, Barth sent this first to Hitler. Whether it will be published, now that he has been called to Berlin, is a question. Barth is at least ready to leave Germany for conscience sake and for the sake of the word of God.

Prestige of Lutheranism

The difficulty is that Protestants of the Reformed faith in Germany, the group to which Barth belongs, are not a strong body. The nation is 60 per cent Lutheran, and the ethic of Lutheranism fits remarkably into the new national scheme. The plan is, as a Hitler leader told me yesterday, to force these two, Lutheran and Reformed, confessions together, which will mean the practical elimination of the radical Reformed entirely, unless they choose to go into the wilderness. (Saturday the I.B.S.A. was offically banned.) The new national church will be based upon the Lutheran confession, since *Luther was a true German.* Calvin was French!

At least we have in Barth a man who knows his position and his power, and one who is willing to become a martyr for the cause of the gospel. Those who have been critical of him now know that the man is genuine. His is the one voice now that dares to speak against the tremendous tide of national feeling, even now when everyone else has lost his head. There is no better time to stand by Barth personally than now, for any appeal to Hitler, any other protest, will avail nothing. Sympathy, not protest, is the present need. Barth will not consent to a political rulership of the church; he will have it ruled only by the living word of God.

It remains to be seen what the Catholics will do. The old Center party is being dissolved by the new national emotion. It cannot withstand the tide. Soon there will be no opposition to Hitler's party. But no word has come from the vatican. Yet numberless Catholics, even priests, have gone over to Hitlerism. Yesterday a Catholic chaplain spoke over the radio. The address was filled with great emotion, and the chief thesis was that Germany's weapons had been taken from her and now she was to claim them so she could defend the right. At least the vatican is looking for an advantageous concordat, which will further its cause in Germany, the bulwark of Protestantism. Again, Rome is the victor.

These are thrilling days to be in Germany. Yet they are full of anxiety for all things that do not gear into the new order, and the pitch of enthusiasm seems to be so high as to brook no opposition, for the revolutionary powers feel justified in rooting out all that is not conducive to the production of a totalitarian state.

Eugene O'Neill and Religion

By Fred Eastman

One reason for the great poverty of art today is that artists have no great religion and are, in the words of the Bible, sheep without a shepherd.—*Katherine Mansfield.*

I WISH to reinforce Miss Mansfield's comment and to apply it specifically to one of the most significant of modern dramatists—Eugene O'Neill. I am going to uphold the thesis that Mr. O'Neill has not yet achieved the stature of a great artist and that he will not become one until he develops certain qualities and attitudes which religion at its best nourishes.

After announcing such a thesis one would do well to dodge behind a tree and let the arrows of objection and ridicule shoot by. Here they come! "Stuff and nonsense! An artist should keep himself free from the restraints and superstitions and propaganda of religion. See what happened to A. S. M. Hutchinson. Didn't he go in for religion and didn't it wreck his art?" Another: "Would you make a preacher out of O'Neill?" Again: "Look about you; one need have only a casual acquaintance among the clergy of the modern church to see that it has taken into its ministry many embryonic artists and crushed them in the ecclesiastical machine and turned them into administrators and clerics. Is that what you would do with O'Neill?"

Not at all! I do not want to see O'Neill become superstitious or to have him go in for any kind of propaganda. I am not at all desirous to have him join any sect. I hope I may never hear him preach upon the stage. All the same, I think the difference between the O'Neill that now is—master craftsman in the construction of powerful dramas—and the O'Neill that might be—artist enshrined forever in the affections of his people—is a matter of religion. I shall try to make that clear.

The task of the dramatist is to put some character under the pressure of a great crisis, and under that pressure to explore his inward self. Further, the dramatist must show that character in his crisis reacting upon his environment and upon the other persons in it. The character may react in hatred or in love, in selfishness or in sacrifice, in courage or in cowardice—but he must react in some way. He cannot just slip out behind the scenery and go home. He must see it through for better or worse, and the drama-

tist must make the audience feel that the reaction of the character is convincing and inevitable. All this the dramatist does as craftsman.

What the Dramatist Sees

But what the dramatist sees in the character which he has thus exposed depends largely upon what spiritual insight he can bring to it, and what lies behind the dramatist's own eyes. The dramatist who is only a craftsman sees one thing; the artist sees that, but sees more. The craftsman is content to disclose just one or two features of that soul; the artist sees him "steadily" and sees him "whole." The craftsman reveals the obvious and the superficial; the artist, the deeper and more important. As Dr. Denman Waldo Ross of Harvard has admirably expressed it, "We see in the masterpieces of art what life has been at its finest moments and what it ought to be again and again."

Both Eugene O'Neill and Euripides thus bared the souls of Electra and her brother Orestes—Euripides, twenty-five hundred years ago; O'Neill, five years ago. A comparison of what these two dramatists saw in the souls of these two may be illuminating. It will be recalled that Electra and Orestes had plotted and effected the death of their mother, Clytemnestra, because she had murdered their father and committed adultery with their father's enemy. Electra and Orestes felt that justice demanded that their mother must die and that they were called upon to kill her. O'Neill and Euripides are as nearly identical in working up to the killing as dramatists could be working on the same story twenty-five hundred years apart. The crisis under which both playwrights put Electra and Orestes is the one that follows the murder of their mother. Here in parallel columns is what they saw in those characters when they were broken open and their souls exposed:

EURIPIDES	O'NEILL
Orestes:	*Orin (Orestes):*
O Dark of Earth, O God, Thou to whom all is plain; Look on my sin, my blood, This horror of dead things twain Gathered as one they lie Slain; and the slayer was I, I, to pay for my pain!	You wanted Wilkins just as you wanted Brant!
Electra:	*Lavinia (Electra):*
Let tear rain upon tear, Brother: but mine is the blame. A fire stood over her, And out of the fire I came, I, in my misery. . . .	That's a lie!
And I was the child at her knee 'Mother' I named her name.	*Orin:*
Orestes:	You're doing the lying! You know damned well that behind all your pretense about Mother's murder being an act of justice was your jealous hatred! She warned me of that and I see it clearly now! You wanted Brant for yourself!
Apollo, alas for the hymn Thou sangest, as hope in mine ear! The Song was of Justice dim, But the Deed is anguish clear; And the Gift, long nights of fear, Of blood and of wandering, Where cometh no Greek thing, Nor sight, nor sound on the air,	*Lavinia (fiercely):*
	It's a lie! I hated him!
	Orin:
	Yes, after you knew he was her lover! *(He chuckles with a sinister mockery)* But we'll let that pass for the present—I know it's the last thing you could ever admit to yourself! —and come to what I've written about your adventures on my lost islands. Or should I say, Adam Brant's islands! He had been there too, if you'll remember! Probably he'd lived with one of the native women! He was that kind! Were you thinking of that when we were there?
	Lavinia (chokingly):
	Stop it! I—Iwarn you—I won't bear it much longer!
	Orin (as if he hadn't heard—in the same sinister mocking tone):
	What a paradise the Islands were for you, eh? All those handsome men staring at you and your strange beautiful hair! It was then you finally became pretty—like Mother! You knew they all desired you, didn't you? It filled you with pride! Especially Avahanni! You watched him stare at your body through your clothes, stripping you naked! And you wanted him!*
Yea, and beyond, beyond, Roaming—what rest is there? Who shall break bread with me? Who, that is clean, shall see And hate not the blood-red hand, His mother's murderer?	
Electra:	
And I? What clime shall hold My evil, or roof it above? I cried for dancing of old, I cried in my heart for love: What dancing waiteth me now? What love that shall kiss my brow Nor blench at the brand thereof?	
Orestes:	
Saw'st thou her raiment there, Sister, there in the blood? She drew it back as she stood She opened her bosom bare, She bent her knees to the earth, The knees that bent in my birth . . . . And I . . . O, her hair, her hair . . . . *(He breaks into inarticulate weeping.)*	

There is the difference! Euripides saw in those souls torment and struggle, but he also saw a cleansing repentance and a refining sorrow that must issue in beauty. O'Neill sees only the torment and struggle; no repentance, no refining fires, no beauty. The Electra and Orestes of Euripides are characters growing larger through self-sacrifice and suffering. With O'Neill they are characters disintegrating and hell-bound through insanity or suicide. Euripides has the insight of an artist who sees character in its completeness; O'Neill, the eyes of a craftsman who has dabbled in Freudian complexes, but does not see life whole.

An Honest Playwright

In justice to O'Neill it should be said that he has been scrupulously honest with himself. For him to have tried to record what Euripides saw in Electra and Orestes, when he himself did not see it, would have been hypocrisy. Further, it should be recognized that in the scene quoted he has endeavored to substitute the Freudian suspicions of brother and sister for the Furies of the Greek story—and some substitution was necessary for the modern mind. In this substitution, however, he has sacrificed affection between brother and sister and left them both without hope, without forgiveness. Yet the brief passage quoted is not fair to O'Neill for it does not show his ultimate conclusion concerning Lavinia—that she must punish herself.

With the exception just noted, this example fairly represents what O'Neill sees when he lays bare the inner life of a character. He is a master in this art of disclosure. No other playwright of modern times has developed a greater intensity of power in the crises which he contrives for his characters. No other so reveals the souls of men and women naked and stripped of all pretence. But it is equally true that he has seldom found beauty in the characters he has re-

*From "Mourning Becomes Electra" by Eugene O'Neill. Published by Horace Liveright, Inc.

vealed. In a few minor ones, yes; but in the major ones, no. As he has stood on the brink and looked down into the crater of a human soul he has found only selfishness and torment. Seldom nobility; never divinity. I do not mean that he has found only dirt. He has found *great struggles*—but *little men* engaged in them. Wherever, in the souls he has revealed, he has found God and the Devil struggling against each other he has nearly always found the Devil winning out. He does not rejoice that the Devil wins, but that is what he sees and so he records it.

This is not to say that the struggles he portrays issue in immorality. Nothing could be farther from the truth. He is the sternest of moralists. The censor boards which have excluded his plays from certain cities have been exceedingly shortsighted. Jonathan Edwards never preached hell-fire with more passion than Eugene O'Neill. Over and over again the doctrine that "the wages of sin is death" is illustrated in the lives of his characters. But never, I think, has he discovered the other half of that doctrine—that "the gift of God is eternal life." He believes—if one may judge by his works—in the Calvinistic doctrine of predestination. Most of his characters are foreordained to be damned. But he has apparently not heard of the doctrine of grace. Or of forgiveness. He might do well to read those aspects of Jonathan Edwards' thinking.

Cleansed by Suffering

It is partly because of this partial view of human character and of the laws of the human spirit that it seems to me Mr. O'Neill as yet fails to achieve the stature of a great artist. But there is another reason. The dramatist must not only show souls, he must show them reacting upon their environment. Here again comes a test of himself. For the reactions of his characters to their environment depend largely upon the dramatist's own view of the world and his philosophy of life. One dramatist looks upon the social environment as irresistibly cruel and relentless. Another sees that there is a good that balances the evil, a mercy that offsets the cruelty. For the first, the only salvation is escape. For the second, salvation lies in struggle to help the good conquer the evil. In "Mourning Becomes Electra" Mr. O'Neill once more aligns himself with those who have no faith in the power of man to transform his environment. Lavinia and Orin have no power to redeem their tortured lives. Their only salvation is in escape—escape to some Blessed Isle in the South Seas—and if that is not possible, then death for Orin and seclusion for Lavinia. So it was in "Ile," so in "The Hairy Ape," so in "Emperor Jones," so in nearly all of his plays.

Euripides, on the other hand, belongs with those who see in man's environment elements that will help him to ultimate victory. His Orestes and Electra go through purgatorial fires, but at last find peace. They struggle and suffer; but out of their struggle comes new strength, and out of their suffering comes refinement. Euripides thus added to his skill a deep spiritual insight, a high purpose, a broad sympathy, and a strong faith in the ultimate goodness of the universe.

Now this difference is essentially a matter of religion. For the difference in what dramatists see when they look into human souls depends upon what sort of insight and faith they bring to the dramatic microscope. To be sure, it depends upon other differences as well: nervous makeup, natural sensitiveness, and possibly a touch of genius—these all enter in. But they are not the major elements. It takes far more than a quick temper and highstrung nerves to make an artist out of a craftsman. It takes a higher purpose, a deeper understanding, a broader sympathy. And these are just the qualities which religion at its best nourishes.

The great religions of the world—Christian, Jewish, Mohammedan, Buddhist—have this much at least in common: a faith that there is in the universe a creative power which a man may grasp and by the help of which he may transform the chaos of life to order, its darkness into light, its stagnation into growth, its ugliness into beauty. Religion at its best helps one to grasp that power. It seeks to lift one into fellowship with God. In that fellowship the human spirit is recreated, the mind made new.

The great artists, I suspect, as well as the great prophets, have had such an experience of religion. Walter Rauschenbusch, who was both, described his very simply in these words:

> In the castle of my soul
> Is a little postern gate,
> Whereat, when I enter,
> I am in the presence of God . . .
>
> All life has a meaning,
> Without asking I know;
> My desires are even now fulfilled,
> My fever is gone
> In the great quiet of God.
> My troubles are but pebbles on the road,
> My joys are like the everlasting hills.
>
> So it is when my soul steps through the postern gate
> Into the presence of God.
> Big things become small, and small things become great.
> The near becomes far, and the future is near.
> The lowly and despised is shot through with glory.

When a man has had such an experience, he is no longer content to do just the craftsman's job. He becomes fired with a passion for perfection which as Matthew Arnold pointed out is the very essence and end of culture. His eyes are opened, his ears unstopped. He sees now the sacredness of life as well as its insanity. He sees the injustice still, but he does not seek to escape it, but to fight it, and to fight with hope. His understanding is deepened, his sympathy broadened. Religion sends him back to struggle and wrestle with the difficulties of life, but with a happy heart, and a feeling of fellowship with the good and the great who have gone before him.

Some day Mr. O'Neill may discover this sort of religion. He may have such a religious experience as Rauschenbusch describes. We need have no fear that it will make him a sentimentalist or a propagandist. Rather, it may make him immortal.

BOOKS

Intimations of Mortality

ISSUES OF IMMORTALITY. *By Corliss Lamont. Henry Holt & Company,* $1.50.

HAVING started with the assurance that "the object of this book is not to prove or disprove any idea of immortality" (the opening words of the preface), the author arrives in his last chapter at the following conclusion which he believes his argument has established: "The idea of personal immortality best fits in with the general position of the traditionalists such as the Catholics and Fundamentalists on the one hand or of the special modern cults such as the Spiritualists on the other. The less conservative Protestants, especially those usually known as Modernists, have attempted to make a place for the concept of personal survival without paying the necessary ideological and metaphysical price which logic demands. Generally speaking the same sort of weaknesses attend the Modernist compromises in regard to the idea of immortality as in regard to the idea of God."

Regardless of the disarming words of the preface, the book itself is an argument against immortality by a subtle use of the reductio ad absurdum. Belief in personal immortality without body as well as soul is untenable for reasons that reduce to three: it is impossible to picture to the mind; it is not religiously satisfying; and it implies a relapse to a Platonic metaphysic, itself untenable, which posits body and soul as separable entities, and the abandonment of the Aristotelian view that soul and body are existentially inseparable entities exhibiting that same metaphysical union which pervades the whole universe.

The general import of the argument is this: You cannot have a conception of eternal life that will be worth much without asserting the survival of conscious individual personality. Immortality of influence, "choir invisible," conservation of the values of personality without any clear idea of how they are to be conserved, life that is eternal in quality without regard to duration—all that sort of thing is worthless except to "certain esthetic, philosophic, or romantic groups." And you cannot think through a future life *with* conscious individual personality unless you also affirm that these eternally existing individuals will have bodies—the literal resurrection of the flesh by the miraculous reassembling of its dispersed elements, or bodies of some finer stuff such as the Spiritualists believe in, or astral bodies, or something vaguely represented by the paradoxical phrase, "spiritual bodies," which is a contradiction and means nothing even to those who use it. If you can believe in any of those kinds of supernatural bodies, go ahead. The author makes no argument against them, but it would be a reasonably safe guess that he believes in none of them. What he is trying to do is to prove that you cannot have faith in immortality on any easier terms. The conclusion would be that most modern minds which do not have the dogma imposed upon them by authority cannot have it at all.

As a challenge to vague and loose thinking on this subject, and to the use of conventional and edifying phrases by those who neither hold to the older doctrine in its strict form nor are willing to think through the implications of their abandonment of it, this discussion is stimulating. Its compilation of varied opinions on the future life is useful, and much of its discussion of the implications of these opinions is useful. But I cannot share the author's unholy joy—or perhaps it is sympathy, though I see no signs of grief—in pointing out the "dilemmas" of the "modern immortalist."

One of those dilemmas is this: "How are descriptions of immortality to be sufficiently specific to make the hereafter imaginatively real and emotionally desirable without at the same time becoming intellectually unacceptable and spiritually profane?" That is a problem, but it is not a dilemma. It is true that "biology has undermined dualism by definitely establishing man, mind and body, as a part of nature, knit by ties of blood and origin to the other animals of the earth"; but so long as the monism of modern biology does not offer the slightest explanation of the relation of conscious life to the maze of brain cells and neurons that it describes, it seems unreasonable to ask the "immortalist" to furnish a blue print of the modus operandi of the life hereafter. Since the most learned botanist alive cannot tell what will grow out of a seed unless he has already seen what has grown out of one like it; and since nobody having experience only of some other kind of life could possibly describe the mental or social life of man by studying his biological structure; it does not appear that believers in a future life ought to be embarrassed by their inability to furnish a picture of it for which they can guarantee scientific accuracy. And people who are reasonably intelligent —not merely the philosophical and romantic—will in increasing numbers, I think, find more emotional satisfaction in a somewhat hazy but reasonable belief in the conservation of human values than in sharply focused picture of heaven and a map of the golden streets.

Whether the faith of modernists like Dr. Fosdick and Dr. John Haynes Holmes involves an objectionable apotheosis of "values," "purpose" and "socialness" by giving them metaphysical status as elements in the essential structure of the universe, and whether this forces them into the dilemma of choosing between polytheism and personal idealism (and also whether that would be a dilemma), are points upon which there might be discussion.

It is a book of many merits, including suavity of style, accuracy of statement, and some hundreds of citations of authorities and an extensive bibliography which will encourage and assist further study. But it should be taken for what it is—an argument, somewhat akin to those which humanists are accustomed to launch against liberal Protestantism, to prove that there is no standing ground on the modernist view of immortality.

W. E. GARRISON.

Books in Brief

THE SANTA FE TRAIL TO CALIFORNIA. *By Irwin W. Delp. Christopher Publishing House,* $2.00.

The breezily written story of a zigzag motor trip through the southwest by the author, who is a scout master, and a squad of boys in a Ford truck, with due attention to points of historical interest and a satisfying amount of such mild adventures as such a journey naturally supplies.

PROTESTANT HOME MISSIONS TO CATHOLIC IMMIGRANTS. *By Theodore Abel. Institute of Social and Religious Research,* $1.00.

If Protestant missions to Catholic immigrants were engaged solely in proselyting, there could be no reasonable protest from the Catholic church, which regularly carries on missions for the conversion of Protestants and which has orders devoted largely to that work; but probably most Protestants would not care to support them on that basis. As a matter of fact, this is not their main purpose. The object is to perform a social and

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character-building function which the Catholic church does not perform for all of its immigrant constituency and to encourage their assimilation into American life. A very real religious service can be rendered without proselyting, since a considerable percentage of Catholic immigrants have already virtually broken with their old church. This careful study of the methods and results supports the conclusion that the work is worth while and reasonably successful.

RURAL ADULT EDUCATION. *By Benson Y. Landis and John D. Willard. The Macmillan Company,* $1.75.

The American association for adult education has been carrying on work since 1928 among our rural fifty millions. This study of resources, methods and results includes educational work for adults by public schools, libraries, university extension, parent-teacher associations, the federal board for vocational education, farm organizations, the radio, and other agencies.

THE APE AND THE CHILD. *By W. N. Kellogg and L. A. Kellogg. Whittlesey House,* $3.00.

Mr. and Mrs. Kellogg took into their family a baby chimpanzee and raised it not as a pet but as a child, along with their own child of approximately the same age. This unique experiment, carried on by trained psychologists, is here reported in detail. The results were not sensational, but they were of extraordinary interest. "Gua" did not learn to talk, for example, but she did acquire a "comprehension vocabulary" almost as large as the child's, and she developed a surprising number of behavior patterns usually considered distinctively human. The experiment would have been even more interesting and significant if it had begun earlier and continued longer, but the young chimpanzee was five months old when it began and only 16 months old when it ended.

LITTLE EVILS THAT LAY WASTE LIFE. *By Miles H. Krumbine. Harper and Brothers,* $1.00.

A worthy volume in Harper's excellent series of monthly volumes of sermons. Dr. Krumbine's preaching is always incisive, pertinent to the realities, good to hear and good to read.

UNIVERSITY TEACHING BY MAIL. *By Walton S. Bittner and Hervey F. Mallory. The Macmillan Company,* $2.50.

With the increase of leisure, forced or voluntary, adult education takes on new importance. This survey of correspondence instruction as conducted by American universities reveals the resources that are available in that field and discusses the whole question of correspondence study. Mr. Mallory has headed the home study department of the University of Chicago for the past thirty years.

CORRESPONDENCE

Catholics Still Condemn Socialism

EDITOR THE CHRISTIAN CENTURY:

SIR: Your admirable editorial comment in the issue of June 21 of The Christian Century on the statement on the present crisis by the administrative committee of the National Catholic Welfare conference is, to use your own expression, "worthy of all praise."

I am sure you will permit me to make a short comment on one or two of your observations since I feel there is a slight misunderstanding which merits correction.

You disagree somewhat with the bishops' reflection on the "menacing decline in the birth rate," which you think is one of the least menacing phenomena, economically speaking, in the present situation. I would call to your attention a volume just published under the direction of the President's committee on recent social trends. In that study the rapid decline in our population growth is analyzed and commented upon. "In view of past trends in births and birth rates and the factors influencing these trends . . . the universal practice of the best methods now known for preventing conception and for causing abortion would reduce the birth rate to zero. Although there is little chance of this extreme being reached it is difficult to foretell how rapidly the reduction of the birth rate will proceed and at what point it will cease."

You will see therefore that the bishops have not by any means "dragged in" something that is not essentially related to the present crisis and to the future wellbeing of the country; that the matter is very relevant and that their views are well supported.

Referring to the bishops' warning against communism, you say that "the once common Catholic condemnation of socialism finds not even an echo here." The thought seems to be that the Catholic church and the American bishops have somewhat modified their views against socialism. There are plenty of "echoes" throughout the statement to show that there is no such modification or change of attitude. On page 26 the bishops state that "one of the greatest dangers facing us is a blind reaction from our former individualism to a regime of state socialism or state capitalism." On page 31, they refer to "the soul-destroying teachings of radicals, atheists, socialists and communists."

The bishops answer clearly in many parts of the statement the claims of socialism as a remedy.

Pope Pius XI in his encyclical "Quadragesimo Anno" distinguishes between socialism and communism and he condemns both. He condemns the teaching of "the socialists who hold that all means of production should be transferred to the state, or socialized." He does admit that socialism has divided from the more extreme thought of communism and that the time may come when "mitigated socialism" will approach Christian principles. But that time is not yet. As socialism stands today "no one can be at the same time a sincere Catholic and a true socialist." The views and teachings of the bishops are in complete accord with those of Pope Pius XI.

PATRICK J. WARD.
National Catholic Welfare Conference
Director, Bureau of Publicity and Information.

True Also in Persia

EDITOR THE CHRISTIAN CENTURY:

SIR: After experience as missionary in Persia, extending more than fifteen years, I wish to commend without reservation the article, "Missions—As Is!" by Pearl Taylor Sarvis. This article could have been written almost verbatim as it appeared in The Christian Century, about conditions in Persia. To my mind, it constitutes one of the finest and truest replies to the criticisms of the Laymen's report regarding the inadequacy of mission institutions.

Stambaugh, Mich. CHARLES R. MURRAY.

Ministers and Parties

EDITOR THE CHRISTIAN CENTURY:

SIR: Those who know Dr. Coffin—and that must include a large percentage of your readers—will not be surprised to learn that he is opposed to the minister's taking part in partisan politics. But the arguments which he gives for his position leave one who has disagreed with him before on this question quite unconvinced.

Dr. Coffin thinks that "there are many political issues on which he (the minister) must give his Christian teaching and leadership. . . . . But when it comes to specific measures for achieving the ends of social wellbeing, and the judgments of men differ as they invariably do as to means and methods, and these differences are represented by rival political parties, the minister must be careful not to become involved in partisan strife where the Christian

conscience, which it is his task to form, is by no means all on one side." This seems to me to be a completely futile policy. It is useless to describe a goal unless one also points out the road by which the goal may be reached. Dr. Coffin is right, of course, when he says that the judgments of men differ as to means and methods. And it is precisely at the point where men differ that the minister must begin to "give his Christian teaching and leadership." Dr. Coffin mentions world peace as one of the issues on which the Christian church is united, and on which the minister can therefore safely take a public stand. But there are many people—whose sincerity cannot be questioned, though perhaps their intelligence can—who believe that the best way to maintain peace is to build a big navy. Would Dr. Coffin have the minister refrain from advocating disarmament—in the pulpit or elsewhere—because his congregation might not be unanimously in agreement with him? It is his task to form the Christian conscience, yet Dr. Coffin seems to feel that he should not start this work until the Christian conscience is already all on one side!

Dr. Coffin believes that if a minister allows the label of a political party to be attached to him, it will prevent him from getting a fair hearing. There is undoubtedly much truth in that, but the same thing applies to other labels, which are inevitably attached to a man who stands for anything at all. Dr. Coffin has undoubtedly found that in some sections of the country he has difficulty in obtaining a fair hearing, because he is labeled a "modernist" or a "liberal," though in recent years he has become sufficiently conservative to overcome this prejudice to a certain extent. Many men have found that being labeled as alumni of the seminary of which he has the honor to be president is a distinct handicap at times. But I doubt whether many of them for that reason regret having gone to Union for their theological training. Before accepting a label the only questions a minister should consider are whether the label fairly represents his position, and whether the cause for which it stands is important enough to justify running the risk of alienating some of the members of his congregation.

I agree with Dr. Coffin when he says that no minister can divorce his activities as a citizen from his position as an official in the church. To me, however, that does not mean that he must not take part in partisan politics. It means he must do so only when he is convinced that the party, program or candidate which he is supporting will help to build the kingdom of God on earth. Dr. Coffin rather grudgingly admits that with this conviction the minister might support a particular candidate, or take sides on a particular issue, but he balks at having him ally himself definitely with a political party. Putting aside generalities and being quite specific, I should say that so long as the present political alignment in America continues I shall feel that it is not only my privilege but my Christian duty to support the socialist party in every possible way. That seems to me to be one of the best ways of bringing to partial fulfilment the ideals about which I preach.

Glen Ridge, N. J. JOHN W. MARTINDALE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Coffin in his article of June 21 on "The Minister in Politics" strikes a note which will appeal to many clergymen. I have heard the principle which he presents, "detachment from party politics in order to represent fully the church," roundly condemned as weak-kneed and detrimental to the presentation of truth. With many of the younger ministers taking a definite party position in their pulpits, and declaring that the political regeneration of the country can only be accomplished by those who espouse the political principle of this party or that, some of us have been wondering whether our "middle of the road course" which shuts its eyes to the allurement of party, but declares itself strongly on the matter of principle is as effective as it ought to be.

Men in city pulpits possessing unusual preaching ability may align themselves publicly with a party and do well for their church by it. Though they lose some from their church by it, because of their great drawing power and immense constituency the numbers of the favored party who are pleased more than make up for this. In definite communities where the political outlook is much the same, or where the members of the church express great tolerance in this matter, a definite stand may also be advantageous. But in smaller communities where there is much strong and conflicting political opinion, and where the purpose of the minister is to synthesize the moral force of the community, a party alignment may be more damaging than beneficial. He will be heard as a Christian by all parties, without prejudice, whereas an alignment with one political group will shut the minds of the members of other groups to him.

Crestwood, N. J. WALTER J. BENEDICT.

A Religious Order for Women

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of July 5 a brief note from Susan Miles caught my attention—"Why not a Protestant Sisterhood?" This question has long been in my mind. There should be an interdenominational order vowed to poverty, chastity, obedience, service, where unattached women whose hearts and minds are eager for usefulness might find an outlet constructive to society.

True, the Episcopal church does maintain such orders but for the many outside that sect there is no legitimate field for their aspirations and activities. Why does not Miss Miles begin such a movement?

Washington, D. C. MARY C. STEVENS.

The Question Box

Will you please comment on Genesis 4:26; especially that most interesting statement, "Then began men to call upon the name of Jehovah." J. E. C., Mooresville, Ind.

THE MATERIAL of the book of Genesis is chiefly taken from two sources, one an early prophetic narrative which uses predominantly the name Jahveh (Jehovah) for deity, and a much later one of priestly character, which generally employs the name Elohim (God). Genesis 4 belongs to the first of these documents, and chapter 5 to the second. Each has a list of early patriarchs, the one in chapter 4 giving the names of the descendants of Cain and that in chapter 5 the line of Seth. But it will be noticed that verses 25 and 26 of chapter 4 are parallel to verses 2 and 6 of chapter 5. A careful reading of the lists in the two chapters makes clear the fact that although they differ somewhat in form and order, they are in reality the same names. If arranged in parallel columns each name has its counterpart in the opposite list, and in some instances the names are identical. The further fact that the names Adam and Enosh both mean "man," or "mankind" has led some students to the opinion that behind these lists there lay the tradition that Enosh rather than Adam was the name of the primitive ancestor of the race.

If that be accepted as the reading, the meaning of the expression in question would be, "At the very beginning of human life, in the days of the earliest of the race, men began to worship deity under the name of Jahveh." If the material is followed in its present arrangement, it would seem to be the thought of the authors that it was not until the days of Enosh, in the third generation from Adam, that (to adopt the reading of Moffatt) "he was the first to worship the Eternal by the name of Jehovah." The divine name held in deepest reverence by the later Hebrews and the Jews, and never pronounced by them, was the mystic word JHVH, the radicals which, combined with the vowels of the word "Adonai," (my Lord) produced the word "Jehovah," which is neither English nor Hebrew. We know from Greek renderings that the pronunciation was Jahveh, Yahveh, or something closely approaching that form.

Tradition was not uniform as to the origin or the meaning of the name. A different version of the matter is given in Exodus 6:2, 3, where it is affirmed that not until the days of Moses was the mystic name imparted. Later Judaism built up a mass of theory and interpretation regarding the meaning, the potency, even the magical values of the word JHVH. It is evidently upon the early usage of the name that the authors of Gen. 4:26 desired to throw light. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

New York Relief Bills Unpaid

Tammany Politics Brings Crisis—Three Faiths Back Industrial Recovery Act—Clergy Fight Republican Boss

(*Correspondence from New York*)

NEW YORK, July 15.—The financial plight of our city is sorry indeed. In spite of every warning Tammany Hall has taken no effective measures to meet the deepening crisis. New taxes have been proposed only to be withdrawn under pressure of those to be affected by them. The only real remedy, the elimination of the high salaries to the non-working henchmen, our political machine will not take. Now the relief bills cannot be met. The unemployed families are to be saved from starvation. Informal voted them. Our city officials are desperate and have now petitioned the governor of the state to call a special session of the legislature so that new taxes may be authorized to meet our relief bills. What action the governor will take on this petition is problematical but something must be done and done quickly if the families on relief are to be saved from starvation. Informal church groups have been working hard to improve the situation.

* * *

United Endorsement of Roosevelt Legislation

Protestant, Catholic and Jewish religious leaders joined in a statement this week appealing for the hearty cooperation of all in the operation of the national industrial recovery act. The statement was issued by Dr. John A. Ryan, director of the social action department of the national Catholic welfare conference, Rabbi Edward L. Israel, chairman of the social justice commission of the central conference of American rabbis and Rev. James Myers, industrial secretary of the Federal council. This new act, the statement said, "has incorporated into law some of the social ideals and principles for which religious organizations have stood for many years." Church leaders are urged "to take an active part in developing an informed public opinion in regard to the actual provisions of the national industrial recovery act, especially as they relate to the rights and responsibilities of labor, employers and the public in order that in every community the greatest possible cooperation may be assured and the most substantial progress made toward a better social order."

* * *

"Toyeries"—the Latest Thing In Social Service

The community center of New York university on Spring street is entitled to much credit for its sponsorship of "toyeries." This novel institution is a kind of lending library for toys where children can go and borrow playthings. The rule is one toy at a time and no more until the one previously borrowed is returned. A disinfecting system has been set up to insure the cleanliness of the toys loaned. It is planned to establish such "toyeries" all over the city. The backers of this plan believe that this loaning of playthings will help to make the homes of the children more attractive and thus keep them off the streets.

* * *

Clergymen Oppose Republican Boss

Dr. Fosdick and Dr. Henry A. Stimson, two of our best known local clergymen, have joined the anti-Koenig movement. Koenig, who has run the republican party in this city as a kind of adjunct to Tammany Hall, is being vigorously opposed by an organization which has been set up among the progressive element of the regular republicans. This group has asked Dr. Fosdick and Dr. Stimson to become candidates for the republican county committee.

* * *

Stephen Trowbridge, Missionary, Dead

Word has come of the death at Clifton Springs, N. Y., of Rev. Stephen V. Trowbridge, well known missionary in Egypt and other parts of the near east. Mr. Trowbridge was for a time assistant pastor in Dr. Cadman's church in Brooklyn. Born in Turkey he had an expert knowledge of the languages of the near east and his untiring devotion to the cause of Christ made him one of the most valued missionaries in the Moslem world. Those of us who knew him in the war days in Palestine will not soon forget the soundness of his judgment or the winsomeness of his smile.

* * *

Raymond Robbins Returns From Russia

Col. Raymond Robbins, well known prohibition leader and social reformer, returned this week from a visit to Russia. Commenting on the question of recognition of that government, he said: "When I returned from Russia in 1918, I thought that Russia should be recognized by the United States and I favor it now more strongly than ever. . . . Recognition of Russia is the only sensible position. You can't have economic stability or the assurance of world peace by refusing to deal with a nation of 160,000,000 people."

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The Phonograph in Worship

Rev. Herbert E. Evans, counselor to Protestant students at Columbia university, has had much success in using electrically recorded music in services of worship. He and Rev. Frank B. Ward of the West End Presbyterian church have edited a little booklet with a number of services of worship which may be used to good advantage with this feature. Copies of it may be obtained free of charge by writing to Mr. Evans.

EDMUND B. CHAFFEE.

Unrest Grips Capital City

Federal Employes at Washington Face Uncertain Future—Churches Suffer—Negro Preacher Gets Hearing

(*Correspondence from Washington*)

WASHINGTON, D. C., July 13.—Conditions prevailing at the present time among Washington's thousands of federal employes may be described as being little short of chaotic. Not in years has such widespread unrest prevailed. The reason? No one who has a job today feels sure that he will retain it tomorrow. Civil service rating supposedly made secure one's position, but there are various ways of getting around civil service regulations. It may be done through the simple process of demotion. When a $5,000 man suddenly finds himself cut to $1,500, he may decide to quit rather than submit to such radical pruning. That is the intention. Plenty of eager campaign workers stand ready to fill the gap and not at the $1,500 salary either. The old spoils system which civil service was designed to eradicate is back on the job with a vengeance, and the faithful are being rewarded in a manner that is highly pleasing to the party in power, especially those on the receiving end. Add to this the dismay in the ranks occasioned by the summary dismissal of hundreds of "30-year" employes, and the general unrest can easily be accounted for.

Of course the churches are feeling the situation keenly. Difficult days indeed are these for pastors' assistants, religous educational directors, church secretaries and other staff workers. Many a pastor, because of greatly curtailed operating budgets, is finding it necessary to carry on his work single handed. But why rehearse the details! A situation which has prevailed for many months in industrial cities has at last made itself felt at the nation's political center. It can be authoritatively set down that Washington is at last feeling the depression.

* * *

Radio Gives Negro Preacher Wide Hearing

A Negro preacher of some ability in certain lines has established himself here and his name is becoming almost a household word. As to his preaching ability, not much can be said, but when it comes to showmanship, he seems to be the peer of any of them. Radio gave him his opportunity and most of his reputation. Any morning at about the hour when most people are astir, Elder Michaux is on the air to all who care to listen. Again on Sunday afternoon he holds forth. Recently he announced a Sunday evening service in the Washington auditorium, seating more than 6,000 people. Every seat was taken and 2,000 were turned away, so the papers reported. Any preacher in these times who can call out an audience

of that size has gifts of some description. Just now he is preaching on Sunday evenings at the American league ball park. With his audience in the grandstand and his pulpit out in the region of the pitcher's box he is in full command. It is said that Johnson, Grove, Gomez and other notables who have officiated from that same spot have nothing on the Elder when it comes to delivery. This preacher's church is not affiliated with any organized body. It is a one-man proposition, and there are almost as many whites as blacks in its makeup. Notwithstanding his limitations, Elder Michaux is undoubtedly doing some good. At least he is helping to dispel the blues. His Sunday afternoon service as it comes over the air is a show, make no mistake about that.

* * *

Many Pastors Pass Up Vacations

Fewer outstanding summer supplies are announced than for many years. A considerable number of churches are abandoning their evening services for the summer, while others are combining in neighborhood groups. Still others rely upon local, chargeless preachers for summer supplies. In not a few instances pastors announce that they will take no vacation.

* * *

The Forward March Of Beer

Whether it is 3.2 per cent beer or hard liquor that people are imbibing, one thing is certain: the reeling citizen, so familiar a figure in other days, is again with us. On a recent Saturday morning, 85 drunks appeared in our local police court. And according to the admission of one police officer, "we did not pull them all either." With close to 2,000 places of every description, from lunch rooms to hardware stores, selling beer, the situation is not in the least reassuring. Rumor has it that few beer dispensing joints are making any money through its sale. The federal and city taxes together necessitate an asking price that is rather high. Notwithstanding this, federal reports show that during April and May well over 2,000,000 barrels of beer were sold throughout the nation. With each barrel containing 496 glasses and each glass retailing at 10 cents, a little calculation shows that $110,000,000 in two months' time was taken out of the channels of legitimate trade and handed over to the beer barons. And now that our President has made his appeal to southern democrats to vote for repeal, still other millions are likely to come out of the pockets of those who can ill afford it. And thus will prosperity be assured and the nation saved. What folly!

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And So Forth

Friends of Dr. Samuel Judson Porter, pastor of the First Baptist church, are greatly concerned over his serious illness. Frequent blood transfusions have been given.

The annual retreat for young people, followed by one under Adult Bible class association auspices, was held recently at Western Maryland university, Westminster, Md. This has become an established custom looked forward to from year to year by many Washington church people.

W. S. ABERNETHY.

Gandhi Seen as Near-Christian

Intercaste Marriage of Son Criticized—Civil Disobedience Again Suspended —Temples Open to Untouchables

(Correspondence from India)

NAGPUR, July 1.—There took place in Poona last week in the presence of Mr. Gandhi the marriage of his son Devadas to the daughter of Mr. Rajagopalachari who is his intimate associate in all national activities. By virtue of the prominent position in public life of both these men this marriage has been attracting countrywide attention. Being also an intercaste marriage — Mr. Rajagopalachari is a brahmin and Mr. Gandhi is a vaisya — it has aroused the opposition of some orthodox brahmins. A few days before the marriage a meeting of orthodox brahmins was held in Poona to give expression to their disapproval of this intercaste marriage. The man who presided over this meeting accused Mr. Gandhi of reading the Bible far too much and forsaking the teachings of the Bhagavat Gita. It was mentioned that had he remained in South Africa he would have become a Christian. This speaker said further that the movement for allowing untouchables to enter Hindu temples was the direct outcome of Mr. Gandhi's study of the Bible and his Christian tendencies. This interesting admission coming from a quarter not at all friendly to Christianity may be noted by those who discount the influence of Christian ideals on the life and thought of present day India. While there is this opposition from some orthodox brahmins it will not be true to say that all Hindus are against such intercaste marriages. Several such marriages now take place in different parts of India in ordinary life without creating even a hundredth part of the agitation or attention that an interracial marriage easily creates among Christians in America and some other countries of the west.

* * *

Further Suspension of Civil Disobedience

Readers may remember that on the release of Mr. Gandhi from prison, when he began his fast, he suggested to the congress that the civil disobedience movement might be suspended for six weeks. The acting president of the congress accordingly announced a suspension of the movement till June 20. It was hoped that before that date Mr. Gandhi would have so improved in health as to be able to stand the strain of consultation with congress leaders as to the line of action to be followed later. During the last few days there has been a setback in the health of Mr. Gandhi, and the doctors have ordered complete rest for another month. In view of this, the proposed conference with congress leaders had to be postponed. But the acting president, in consultation with Mr. Gandhi, issued the following statement: "In view of the present state of health of Mr. Gandhi and of the opinion expressed in today's bulletin by the medical board, I hereby extend the suspension of civil disobedience for a further period of six weeks till July 31."

There are many in congress circles who are inclined to think that the civil disobedience movement, with all the suffering it involved for thousands who went into prison, has not brought India any nearer to the goal of self-government. Therefore it is quite possible that this suspension of civil disobedience may be the prelude to its abandonment by the congress. The adoption of any such course of action by Mr. Gandhi and his followers will no doubt prepare the way for establishing for the moment peace between the government and the congress. But the future attitude of national leaders will, to a large extent, be determined by what is going to emerge from the consultations now going on in London about the white paper. Even the most liberal constitution which the national government of England will be allowed to grant, under the growing revolt of the conservative party, will be unacceptable to India. A course of action open to the congress is to accept the coming constitution with all its limitations as inevitable under present conditions in India, and proceed to work it by contesting at the elections, believing that when the nation becomes united, through the removal of untouchability and the ending of communal discords, the safeguards devised and imposed by the British on the Indian constitution must become generally nugatory. The acceptance of such a policy by the congress is beset with extraordinary difficulties that proceed mostly from itself. These difficulties can be overcome, and a line of action indicated above adopted, only at the risk of dividing the congress—a prospect which most of the present leaders of that body will look upon with disfavor.

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Temple Open to Untouchables

The weekly paper, "Harijan," started in February last in Poona to promote the cause of the abolition of untouchability, has been giving every week particulars of Hindu temples opened to the untouchables. Until he began his fast Mr. Gandhi was writing over his name several of the articles for this paper, though it is published under the auspices of the Servants of Untouchables society. The facts published in this paper show that during the five months ending June 17 about 160 temples in different parts of India were thrown open for the worship of the so-called untouchables. This may appear as a small achievement when it is remembered that there are thousands of Hindu temples in the country. But those who know something of the strength of the opposition that comes from conservatives to set aside such an age-long custom will consider the progress now being made as remarkable. At present, temples are being thrown open to untouchables at the rate of 32 per month. There is no reason why this rate may not be speeded up in the coming days. In the list of temples already thrown open to all, we find some which have been the strongholds of conservatism. It is also to be noted that the "Harijan" is not able to publish particulars of all the temples that are daily being thrown open to the lower castes in the many villages of the country. There is no doubt that the movement is making slow but steady progress, though it is true much remains to be done. One wonders whether even in America or in South Africa the public will be as responsive as they are in India today to a movement for throwing open the

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churches where whites worship to their black fellow believers.

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Episcopal Church of U. S. Sends Its First Missionary to India

While most of the American denominations, large and small, have their missions in India, the Episcopal church has so far no missionary work in this country. This will no longer be so, for this church is going to send its first missionary to India in the person of Rev. George Van Bibber Shriver. He is at present studying at the Kennedy school of missions in final preparation for his new work.

P. O. PHILIP.

Endeavorers Meet

Dr. Poling Pleads for Renewed Fight for Temperance—Dr. Beaven's Address

There were four or five thousand persons present at the 34th International Christian Endeavor convention held in Milwaukee, July 8-13. This was about one-half the usual number in attendance at the biennial gathering. As Christian Endeavor conventions go this one will probably be recorded as successful. There was an air of expectant hope among many of those present. Their presence indicated that they were giving an organization that is living on its past laurels one more chance to make good in presenting a "new deal."

The socialist city of Milwaukee had a hearty welcome for the young people. Within one block in all directions of the auditorium were thirty-eight places advertising beer for sale in beer gardens or taverns. (The word "saloon" is taboo by law in Wisconsin.) This was in the face of a paragraph in the keynote address of Dr. Daniel Poling, president, on the opening night when he plead for a reorganization of the fight for temperance.

Many Negroes attended the convention sessions. Some were refused seats by white delegates. The assembly cheered Rev. W. E. Cooper, a Negro of North Carolina, when he was presented as the artist of a new portrait of Dr. Clark, founder of the Christian Endeavor movement.

The gala parade, long a feature of Christian Endeavor conventions, was headed by the Milwaukee county American Legion band.

Albert W. Beaven, president of the Federal council, challenged the convention and its president in his plea for an active alignment in the "new deal" of America. Dr. James Kelly, a secretary of the World's Sunday School association, seemed proud of the fact that during the last two years he had visited every country in the world except the U. S. S. R. The youth speakers talked about Christ and the church in vague generalities. Dr. Raymond Robbins also spoke.

Objectives set forth for Christian Endeavor in the address of Dr. Poling were a fourfold witnessing campaign including the individual life, the church, social justice and international good will and peace. The whole audience, carefully observed from the sidelines of the vast auditorium, seemed typical of Christian Endeavor in its apparent restlessness and indifference.

The world convention of Christian Endeavor convenes next August in Budapest.

J. EDWARD MOSELEY.

Honor Pastor for 40-Year Service

Dr. Baity Has Distinguished Record in Kansas City—Dr. Jenkins Says, Recognize Soviet Russia.

(Correspondence from Kansas City)

KANSAS CITY, July 14.—The congregation of the Westport Presbyterian church of this city recently held a three-Sunday celebration, to mark the 40th anniversary of Rev. George P. Baity's service there. Dr. Baity is the oldest minister in point of service in one church in Kansas City. He was ordained pastor of the Westport church July 1, 1893, when the church had only 46 members. He has led in developing it into a church of 1900 members.

The associate pastor, Mr. Brackett, was "brought up" in the Westport church, having attended there since 1910. Fourteen members of the church are now in the ministry, three are in foreign fields, and seven are preparing for the ministry.

* * *

Dr. Jenkins for Recognition of Soviet Russia

Dr. Burris Jenkins of the Linwood Community church of this city recently went on record with a vigorous plan for recognition of soviet Russia. Speaking at the pastors' school at Southern Methodist university, Dallas, Tex., Dr. Jenkins asserted: "Delay in recognizing Russia has cost this country billions and has become a hindrance to world peace plans. Trade reasons, of course, may be selfish, but let us be selfish when the revival of trade with Russia may be a highly important factor in the recovery of economic stability."

* * *

Attacks Modern Expression of Religion

A charge that religion has failed as an inspiration of hope during the present economic recession and that the ministry is suffering from unemployment more than any other profession was made by Rev. L. M. Birkhead, pastor of All Souls Unitarian church of this city when Mr. Birkhead appeared before the Western Unitarian conference recently held in Chicago. In cryptic sentences he listed shortcomings which he felt to be evident in religion today.

"No intelligent persons take orthodox religion seriously now," he said, and added that "liberal religion also is spiritually bankrupt." He decried modernism as a "milk and water" form of religion with no "positive and vital message." The work of preachers, he said, had been supplanted by political, educational, industrial leaders and social workers, while religion lives in its past glories. "The repudiation of prohibition," Dr. Birkhead said in conclusion, "is a well-deserved rebuke to a discredited religious leadership."

* * *

Kansas Schools May Merge

A merger of Friends university with the University of Wichita and the election of Dr. W. O. Mendenhall as president of the municipal school loom as possibilities in the event Dr. Harold W. Foght should be asked to resign by the regents of Wichita university. The possibility is being discussed with considerable enthusiasm by alumni and supporters of both Friends and Wichita universities.

* * *

Rev. R. H. Miller Spends Summer in Britain

Rev. and Mrs. R. H. Miller, of the Independence Boulevard Christian church are in Great Britain for a two-months' visit. They were named by the international convention of the Disciples of Christ as fraternal delegates to the convention of Christian Churches in Great Britain, meeting at Barrow-in-Furnace, Aug. 5-11.

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Miss Perkins on Industrial Codes

Will Start "Climb to Recovery"—Missions Leaders Meet at Northfield—Farm and Home Week

(Correspondence from New England)

WESTMORE, VT., July 15.—Before the first annual session of the Institute for social progress, held at Wellesley college, last week, Miss Frances Perkins, U. S. secretary of labor, interpreted the national industrial recovery act. The keynote, she said, is "mutual recognition of the essential dependence of all of us on each—of employers on workers, of workers on management. Worker, employer and consumer are united at last in a drive against the forces which have brought want and despair into so many homes. Such a concerted attack can hardly fail." The first "code," that adopted by the cotton textile industry, is the most striking example. This "self-imposed code of fair competition, providing for minimum wages, maximum hours, and abolition of child labor, should bring about the employment of 60,000 more than were ever before engaged in the industry." "Most of our other industries will soon be self-governed by such codes. Soon a substantial number now unemployed will be drawing pay envelopes. This will give them buying power, which as used will build up more buying power. Such a cycle should check the downward spiral and start us on a climb to prosperity."

The Christian Science Monitor says of the new "code": "The United States begins a new rule of collectivism." "President Roosevelt's entire recovery program, and his political career is staked on the success of this initial experiment." New England's cotton manufacturers will rejoice that they are freed from the competition of lower wages and child labor in southern states.

* * *

Missionary Conferences Unite At Northfield

After meeting separately for 25 years, workers and students of home and foreign missions met together this week, "rethinking Christian work at home and abroad." This step, in so conservative an atmosphere as that of Northfield, is doubly significant. Dr. Oscar M. Buck, of Drew university, said that to convert the heathen of today, "the new method must center in one thought, the differences between their beliefs and Christianity, that they may understand and appreciate its uniqueness." Miss Helen Kittredge, of the Presbyterian board, returned from a world tour of mission fields to testify: "If China is won to Christ it will become the leading nation of the world!" Dr. Charlotte Hawkins Brown, founder and principal of the Palmer Memorial institute, Sedalia, N. C., brought a hopeful message regarding interracial relations in our own country.

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And So Forth

The unexpected resignation of Dr. Arthur J. Covell from the secretaryship of the board of pastoral supply, maintained by the Congregational conferences of our six states, terminates 20 years of service characterized by "quick, kindly appreciation, consideration without favoritism, and good judgment."

An outstanding example of religious cooperation will be given by the "Farm and Home week" at Connecticut State college, Storrs, when representatives of the Jewish, Catholic, and Protestant bodies will share their experiences in religious and social work, July 24 to 28. On the last two days, the Rural Church conference will hold its sessions.

Gov. Winant of New Hampshire is seeking to use the business depression to conserve and improve the laws protecting labor, especially women and children, calling from California, to aid as special adviser, Miss Ethel Johnson, formerly assistant commissioner of labor in Massachusetts.

The commission on international relations of the National Congregational council announces a three-day study conference, Aug. 1-3, at Lake Sunapee, N. H. It will review the progress of the peace movement during the year, and consider the next steps and the psychological principles of peace education.

E. TALLMADGE ROOT.

Father Coughlin Will Build Million Dollar Shrine

Construction is soon to begin on the new structure for the Shrine of the Little Flower at Royal Oak, Mich., of which Rev. Charles Coughlin is pastor. This will replace the little wooden shrine constructed in 1926. The new building will cost about a million dollars; it will seat 2,550 persons. Father Coughlin announces that "in keeping with the recovery program of President Roosevelt, we are planning to pay all craftsmen wages higher than the scale of the American federation of labor, and we will establish a minimum wage of 50 cents an hour for common labor."

Bishop Gailor Now Senior Active Bishop

July 25 was the 40th anniversary of Bishop Thomas F. Gailor's consecration as a bishop in the Episcopal church. He is now senior bishop in the United States. Bishop John McKim, presiding bishop of the Anglican communion in Japan, celebrated the 40th anniversary of his consecration on June 14.

W.C.T.U. Demands New Political Party

A resolution adopted at the national convention of the Woman's Christian Temperance union, held in Milwaukee last month, recommended consideration of a new political party in the United States. The resolution was adopted unanimously. Both Mrs. Ida Wise Smith, the president elect, and Mrs. Ella A. Boole, retiring president, championed the idea in addresses. The resolution reads: "As the leaders of the major political parties are supporting the repeal of the 18th amendment, we call upon dry men and women in every state to consider sympathetic proposals for the formation of a new political party which will actively support the principle and policy of prohibition along with other great moral issues. The times call for a return to the standard of justice and honesty set by the framers of the constitution."

Gloom Settles Over Europe

"The Great Illusion"—London Traffic is Under One Control—English Church Needs Reformers—India

(British Table Talk)

LONDON, July 6.—Some time before the war Sir Norman Angell published his "The Great Illusion." He demonstrated to us, and we accepted his views and some of us preached them, that modern war must inevitably bring ruin on the victors as well as on the vanquished. It would prove indeed so foolish a business that as a matter of sheer common sense the nations would be led to abandon it. Then came the war; and there was no one among the popular scribes too dull to exercise his wit upon the author who had proved so bad a prophet. Of course he was not mistaken in the least so far as his main thesis went, and the years which have followed the war have restored his reputation as a clear thinker. He has now republished "The Great Illusion."

It is a true thesis still. The nations are suffering as much as ever from the same illusions. The disarmament conference is postponed till October! As if between July and October there are likely to be any new facts to help toward disarmament! On the contrary, there may be new facts that will work in the opposite direction. There are powerful interests ready to support the rearming of an anti-communist state in central Europe.

Today news has come of the President's firm attitude toward the plans for a temporary stabilization of currencies. France is openly opposed to the American policy and with her apparently are the other countries which have kept the gold standard. It may be that the economic conference will find a solution to what seems a deadlock. Or it may be that this conference also will be postponed. It must not be supposed that Britain does not understand the President's action; its wisest publicists believe that Britain should be a mediator between Europe and America.

Meanwhile Herr Hitler with the consent of the German people is turning every German association, whether sacred or secular, into a department of state. That his totalitarian state will remain for long unarmed, no one can think for a moment; in any regrouping of European powers Germany will not be without allies. There is darkness on the face of Europe.

* * *

London Traffic Under One Control

On July 1 the London passenger transport board took over the control of all tubes, buses, trams and motor coaches within a radius of 30 miles of Charing Cross. Lord Ashfield is to be the head of this immense concern, which has within it 89 transport undertakings with a capital of £120,000,000. Last year the number of passengers carried was 3,463,000,000. The total staff will be 71,900 and the number of vehicles 11,430. There is a general approval of this new control, and it is not thought that £12,500 a year is an excessive salary for the man

who has to be "dictator" of London traffic.

Those who watch the signs of the times in the economic life of the nation will not be blind to the meaning of this new experiment. If it is possible to place under one control these varied provisions for Londoners to travel about their city, why should it be considered impossible to unify other great interests, coal for example or even land? If ever a socialist state came into being, so a distinguished economist once told me, it would erect monuments to its founders, Mr. Henry Ford and Lord Leverhulme. But the social order which is being evolved rapidly in these days will probably not be like any socialist forecast familiar to us.

* * *

Reformers Needed in the Church of England

There is in the heart of Dr. "Dick" Sheppard a fire burning, and he believes that he must speak. He is more impatient than ever. He begins his criticism in St. Martin's Review in this manner:

"'You praise the firm restraint with which they write—
I'm with you there, of course:
They use the snaffle and the curb all right,
But where's the bloody horse?'
(Roy Campbell.)

"This epigram, the penultimate word of which I use in its Johnsonian sense, I find of considerable service when asked to approve the usual pronouncements of the official church. 'How statesmanlike,' says one. Yes, just so. 'How able,' says another. Yes, with that form of cleverness that is distinct from wisdom. How admirably restrained,' cries a third. Yes, undoubtedly *and*—God save us—how ingloriously safe; safe as standing still. On this precarious form of security George Tyrrell once wrote some effective if extravagant doggerel:

"'It is not negligence but deep design
That guides the managers of this here line.
To keep us safe is their sole aim and will
And nothing is so safe as standing still.'"

The writer is convinced that his church is seeking safety when it ought be concerned to make known the will of God at whatever cost. Dr. Sheppard deals with his own church but his diagnosis should be seriously considered by every church. It is the perpetual jibe of the communists against Christians that they are busying themselves with ideas which they have no intention of putting into action. The point for us is not that such charges are exaggerated; that is the first thought that comes to every churchman; but what truth is there in the charge that we are winning safety by standing still?

* * *

The Conservatives And India

The meeting of the conservatives at the Friends' house on Wednesday, June 28, ended in a victory for Mr. Baldwin; but the victory was not decisive enough. The vote simply meant that the conservatives in council were not prepared to condemn the white paper policy for India. Lord Lloyd and Mr. Churchill, who led the revolt, were not victorious, but it is fairly clear that many who did not vote with them, were keeping their judgment in suspense. The meeting was marked by friendliness and courtesy, and commentators suggested that the meeting-place may have helped to make this atmosphere. The result is that Mr. Baldwin and his conservative colleagues in the government can go ahead with their plans for the new India, but not with perfect security.

* * *

The Moscow Incident Closed

It has happened as it was bound to happen: the Moscow prisoners Macdonald and Thornton were released and the embargo on Russian trade was removed simultaneously. And "face" was saved. It will always be debated whether or not the prisoners would have been released sooner if there had been no embargo. Opinion in this country decidedly leans to the judgment that the prompt action of the government saved the prisoners from being used as pawns in some soviet game. But as I have said before, the business people hve chafed against the embargo, and will be relieved to have it removed. It was about Easter the trial took place; the excitement long ago died down. It is to be hoped that the two men who are now released will take a rest and holiday; they must need it. Afterwards they may be able to cast light upon their bearing during the trial. They should reach England today.

* * *

And So Forth

Honor was done last week to Mr. H. W. Nevinson. At a luncheon in which he was entertained, the poet laureate and others paid their tribute to this knight-errant of our days. Mr. Nevinson might well be chosen to represent all that is best in the public life of our nation. He has been a noble figure, seeking for himself only the delight of fighting for freedom.

It is the week of Henley, Wimbledon and St. Andrews; what more can the enthusiasts for sport desire!

Another first folio of Shakespeare goes to America. It brought £14,500 at Sotheby's when the library of Lord Rosebery was sold. The price is high, because it has been a long time since one of these treasures was offered for sale. There would be many of these folios reported in New York, if a census were taken.

A timely protest against ghoul-journalism was made last week by Mr. St. John Ervine, the brilliant playwright and journalist. When some crime is reported, the ghouls start out to get copy for the baser press by interviewing the relatives of the criminal. It is true that almost all journalists hate this kind of work; but it seems to be demanded, and several of our Sunday papers will stop at nothing to provide such garbage. The best of our press loathes this tendency.

EDWARD SHILLITO.

Dr. C. M. Sheldon Wins Fight to Display Peace Pact in Post Office

Dr. Charles M. Sheldon, of Topeka, Kan., has won a signal victory in securing permission from the federal government to exhibit posters setting forth extracts from the Kellogg peace pact in the lobby of the Topeka post office. Dr. Sheldon appealed in vain to the treasury department, then appealed to the state department, which finally sent word that the request had been granted, and that the treasury department had been ordered to permit the display of such peace pact posters in any post office in the country.

Austria Resists German Threats

Bavaria's Fate Rouses Deepened Concern —Hitler's Newspaper Aggressive— Nazi Party in Austria Banned

(Correspondence from Austria)

VIENNA, July 10.—The outstanding event in central European politics during the past few weeks has been the conflict between Austria and Germany. The present Dollfuss government in Austria was formed in May, 1932. Already events in Germany were casting their shadow upon Austria, and the nazis had won many votes in the municipal elections in Vienna in April, 1932 — although the socialists there held their ground. Up to the beginning of March, 1933, the Austrian government hoped to be able to cope with the situation with normal methods. Even after the nazi revolution in Germany no revolutionary changes seemed imminent in Austria.

The collapse of Bavarian autonomy on March 5, 1933, changed the whole situation

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for Austria. While Germany was a federal state, Austria was able to maintain close relations with the reich without any fear that her own independence would be invaded. For years Seipel had followed this line in his Austrian policy. He regarded the role of Austria as a central European not a German one. At the same time he wanted to combine, if possible, the advantages of being inside a German federation with those of forming part also of a group of states outside this federation.

* * *

Austrian Foreign Policy

The maintenance of the federal structure of the reich became, therefore, an integral part of Austrian foreign policy. An autonomous Bavaria was the guarantor for Austrian independence. As recently as the end of June, the "Reichspost," the official organ of the Christian socials — today the government organ as it was under Seipel — admitted, in answer to a question, that the keystone of the Seipel policy regarding Germany had always been the "autonomous Bavaria." The disappearance, early in March, of Bavaria in the strain and stress of the German revolution was tantamount to a political earthquake. The independence of the Austrian state was in danger of immediate extinction.

The autonomous rights of Bavaria were imperiled by Hitler's victory, even in Bavaria, at the polls on March 5. A few days later when the nazi commissary was installed as head of that state, Bavaria was brought completely into line with all the rest of Germany as a unified and centralized state. The unification of all German-speaking peoples into the German reich is one of the nazi ideals and Austria is by language and culture German. The German revolution threatened to swallow Austria whole and rob it of any separate existence. To meet this menace the Dollfuss government, determined not to be caught napping like the Catholic government in Bavaria, began at once, on March 8, to take steps to combat the nazi power in Austria with its German support. Since that date the Austrian government has been ruling as a semi-dictatorship, its excuse being the urgency of the nazi danger.

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Conflict Becomes Acute

The present acute phase of Austria's conflict with Germany is a recent development. In April, 1933, in the municipal elections in Innsbruck (Austria) 41 per cent of the votes went to the nazis. At the same time the government party — the Christian socials — lost no votes and this fact was interpretated by them as a result of the stand the government was taking against the nazis.

While combating the nazis in Austria by every means in its power, the government has never relaxed its pressure against the left. Its attack upon the position of the left — social democrats, the largest single party in Austria — was carried several stages further. The socialist press, the social-democratic party, social services, rights of collective bargaining, the legal standing of public servants and of employes of public utility enterprises, the finances of the municipality of Vienna, all have had to suffer. At the same time the government has maintained its strong line against the nazis: meetings were prohibited, civil servants, state employes, etc., have been compelled to renew their oath of allegiance. Most important of all, the government began to develop the idea of Austrian patriotism as the basis of its home and foreign policy.

On March 18, Dr. Frank, nazi minister in Bavaria, threatened the Austrian government saying that if the government's opposition to the nazis continued, then General von Epp, the nazi commissary for Bavaria, would be called upon to achieve order in Austria. All this time the German government continued officially to profess a very detached attitude toward the question of Austro-German union. Hitler's newspaper, however, Der Voelkische Beobachter, struck a very different note. So did close collaborators of Goering, like the Bavarian minister of justice, Dr. Frank. On May 8 a nazi newspaper in Vienna announced that Dr. Frank, accompanied by several other prominent nazi leaders from Germany, had decided to visit Austria. This was a deliberate provocation of Austria. Had they taken this lying down, the government of Austria would have, ipso facto, resigned its authority and handed it over to Berlin. At the present stage the conflict has developed into an economic attack by Germany upon Austria. Germany's embargo upon travel to Austria is a very severe blow, especially to Tyrol and Salzburg.

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Austrian Nazi Party Is Forbidden

The German embargo upon travel to Austria was accompanied in Austria by an increase of nazi activity and propaganda. Bomb-throwing, violence, terrorism became more common. The nazis in Austria tried to stampede the country. The government answered on June 9 by forbidding the nazi party in Austria.

DONALD GRANT.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

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THE CHRISTIAN CENTURY.

Reformed Church Council Meets

Progressive Spirit Prevails—Finality of Christ Urged—Dr. Keller a Leading Figure—Social Pronouncements

(Special Correspondence)

BELFAST, IRELAND, June 28.—The 14th quadrennial general council of the Alliance of the Reformed churches holding the Presbyterian system met in Belfast, Ireland (Ulster) June 20-28.

The council's program was exceptional, varied and ecumenical. Perhaps the outstanding feature of the program was the inaugural address of Pres. George W. Richards of Lancaster, Pa. It was nothing short of masterful and prophetic. He diagnosed the age in which we live, frankly acknowledged its novelty, and set forth positive attitudes and doctrines which are needed to live in it and make it Christian. Dr. Richards said that as inheritors of Calvinism we are not to imitate Calvin in letter, but to adapt his spirit and attitude in facing the modern situation as he faced his. Throughout he sounded the necessity for the recognition of God's lordship, the finality of Jesus Christ as Savior and the living of our lives in the light of God's wonderful grace in the spirit. No human panacea, capitalism or communism is the solution, but quiet yet forceful living for God. This address was easily the keynote to the entire council's proceedings.

Dr. Adolf Keller a Leading Figure

Another personality who dominated the program was Dr. Adolf Keller of Geneva. His address on the state of continental Reformed churches in Russia and in the other countries was stirring. How little we know of the heroic struggles these minorities are making to maintain the spiritual freedom they inherited through sacrifice. "Uncle" Keller, as he is known to thousands of these Christians, has sent many a box of clothing and food, as well as money, to these people. He said thousands are suffering in Russia, literally dying in exile for their faith. The miracle, said Dr. Keller, is that Russia allows such letters to come through the mails. The Reformed churches are drawing closer together in confronting this great need of their brethren.

Dr. Keller had much to say about the situation of the approximately 10,000 Reformed people in Germany, who seem about ready to lose their precious Reformed inheritance through the "total state" of the Hitler party which wants to control the church for political unity on the basis of the Lutheran reformation, and not the Calvinistic. (For Luther was a German, Calvin a Frenchman!) What is more, the Old Testament is put into disrepute and the "German Christians" are hoping to create a Christian German church on the basis of Aryan *blood*.

Another of Dr. Keller's addresses was on "Present Day Menaces to European Protestantism," wherein he dwelt at length upon the new interest on the continent in the power of pure white blood instead of the spirit. He also described the Russian situation as an enemy to Protestantism, as

well as the tremendous unified power of the papacy.

Many reports were considered and discussed, such as home and foreign missions, Jewish missions, Christian education, literature, the churches in South America, etc.

Consider Laymen's Report

One of the great utterances on foreign missions was delivered by Dr. Dagold Christie, for years a missionary in Manchuria, in which he quite thoroughly pointed out the omissions and errors in the Laymen's report. The council generally shared his view that the report lacked theological depth, that it was superficial in its observations, but that it had its conribution to give especially in the field of mission administration.

Another remarkable address was presented by Prof. W. A. Curtis of Edinburgh on "The Present Need for Protestant Solidarity." Among others presenting papers were D. S. Cairns on "Humanism and Morality;" Prof. T. H. Mackenzie (whose paper was read by Dr. T. Wells) on "Christianity and Humanism;" Prof. W. A. Brown on "The Kingdom of God and the Political Order;" Major E. J. Donaldson, "The Kingdom of God and the Economic Order;" Dr. C. Merle d'Aubigne, "Responsibility of the Present-Day Church in Ecumenical Movements;" and Prof. W. P. Paterson, "Christian Ideals and the Life of Nations." Needless to say, many other eminent men were on the program.

Progressive Spirit Prevails

The council was filled with a progressive spirit. A new sense of Reformed Presbyterian unity was in evidence, due largely to the pressure of the modern secular age. A new departure came when the Union of women's missionary societies of the churches asked to be admitted to the council. This problem is to be considered and solved by the next meeting.

A new interest in the churches on the continent has been awakened and a sense of heroic sympathy has been born that may prove to be a saving and challenging objective to a church that has lost its sense of mission. But what is most significant of all is that the council gave to the public a social manifesto for the first time. Here were the Reformed-Presbyterian Protestants giving for the first time a united declaration regarding race relations, industry and business, marriage and family life, the Lord's day, Christian unity and cooperation, the spiritual view of life and world unity and its foundation. Much discussion ensued as regards the statement that war was incompatible with the mind and will of Christ. Those who had lost sons in the great war felt as if it implied that these sacrifices were not compatible with the mind of Christ. But after the words were changed somewhat the spirit still implied a strong word against all wars.

The next council—1937—will come to Montreal, Canada. Dr. Curtis is the new president.

Perhaps a last item should be mentioned. The council has not yet been able to adopt a consensus of opinion as regards a creed. Dr. Richards put it well when he said that unless a creed issues out of a sense of desperation and travail, as all the old creeds emerged, it would be better not to make one artificially. It might be stillborn and lack vitality. At least in practical activity, as Barth says, we are united. Perhaps the exigencies of the times to come may furnish a furnace in which the creeds and opinions of old may flow together in the welding of our solid faith in essentials.

E. G. Homrighausen.

Anti-Saloon League Moves to Old Bryan Residence

After 30 years in the old building in Washington where the late Wayne B. Wheeler directed his battles against the saloon, the Anti-saloon league has moved its headquarters into the former residence of the late William Jennings Bryan in the capital city.

Bishop Burleson Heads Episcopal Domestic Missions

Rev. Hugh L. Burleson, assistant to the presiding bishop, has been appointed secretary of the department of domestic missions of the Episcopal national council. The resignation of Bishop Creighton left that office vacant.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Baby Face

(Barbara Stanwyck, George Brent) (Warner) Slum-born, ignorant heroine, trained in low father's dive, of more brass than charm. Crashes New York bank, attains successive liaisons with bank officials, finally a love-nest with the president. She ruins his career and marries him for moral ending.

For A: Absurd. For Y: Pernicious. For C: No.

Bed of Roses

(Constance Bennett, Joel McCrea) (RKO) Hard-boiled, wisecracking heroine, with tough-girl pal, emerges from reformatory, resumes theft, booze and brazen sex appeal, and finally achieves rich love-nest. Then hero, poor cotton-barge captain, causes her rapid "regeneration." Forgiveness, marriage, and moral ending.

For A: Unpleasant. For Y: Pernicious. For C: No.

The Constant Woman

(Conrad Nagel, Leila Hyams) (World Wide) Crude wagon-show manager's wife deserts him. He gets heavily drunk, heroine stands by, his little son suspects improper relations between them, all is explained, and so on to happy ending. Great feature is super-violent fight in a speakeasy.

For A: Mediocre. For Y: Unwholesome. For C: No.

The Narrow Corner

(Fairbanks jr., Patricia Ellis) (Warner) Stormy South sea thriller with rather novel characters, bizarre sets and atmosphere, obvious trick photography, much hokum, and some clean romance. Young fugitive from Australian justice finds innocent white heroine on remote island. Doubtful situation or two. Acting ordinary.

For A: Hardly. For Y: Doubtful. For C: No.

The Rebel

(Luis Trenker, Vilma Banky) (Univ.) Vivid, convincing picture of heroic Tyrolean defense against Napoleon in 1809 by novel methods. Splendid Alpine scenery, fine action and acting, superb photographic effects. Clean, wholesome thriller, refreshingly un-Hollywood. Valuable glimpse of Tyrol and its life. Impressive tragic ending.

For A: Interesting. For Y: Interesting. For C: Perhaps too strong.

Tomorrow at 'Leven

(Chester Morris, Vivienne Osborne) (Radio) Unreal murder mystery with inaction and boring talk of two "dumb" detectives. Hero, author of detective stories, seeks secret of "Black Ace" who warns his victims with playing cards, and finally stumbles upon guilty man.

For A: Poor. For Y: Mediocre. For C: Little Interest.

Best Recent Films for Family:

Cavalcade
Gabriel over the White House
The Working Man
Peg o' My Heart
Zoo in Budapest
Adorable

Films of Special Interest to Adults:

Looking Forward
Hell Below
Eagle and the Hawk
The Silver Cord
When Ladies Meet
Jennie Gerhardt

BOOKS RECEIVED

The Golden Breath, by Mulk Raj Anand. Dutton, $1.20.

Livingstones, a Novel, by Derrick Leon. John Day, $2.50.

China: Laymen's Foreign Missions Inquiry Fact-finders' Reports, Vol. V. supplementary series, part two. Edited by Orville A. Petty. Harpers, $1.50.

A World That Cannot Be Shaken, by Ernest Fremont Tittle. Harpers, $1.00.

The Social Triumph of the Ancient Church, by Shirley Jackson Case. Harpers, $2.00.

The Captain's Curio, by Eden Phillpotts. Macmillan, $2.00.

Second Esdras (the Ezra Apocalypse), by W. O. E. Oesterley. Dutton, $4.50.

Out of the West, by Rufus Rockwell Wilson. Press of the Pioneers, New York, $3.75.

Christ and His Time, by Dallas Lore Sharp. Abingdon, $2.00.

The Drums of Dawn, by F. W. Boreham. Abingdon, $1.75.

Robert E. Lee the Christian, by William J. Johnstone. Abingdon, $2.00.

The Long Road from Savagery to Civilization, by Fay-Cooper Cole. Century Co., $1.00.

Double-Crossing America by Motor, by Edward D. Dunn. Putnam, $2.00.

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